



In the name of Allah: the Compassionate, the Merciful

سورة الحج

AL-HAJJ

Name

This Surah takes its name from v. 27.

Period of Revelation

As this Surah contains the characteristics of both the Makki and the Madani Surahs, the commentators have differed as to its period of revelation, but in the light of its style and themes we are of the opinion that a part of it (vv. 1-24) was sent down in the last stage of the Makki life of the Holy Prophet a little before migration and the rest (vv. 25-78) during the first stage of his Madani life. That is why this Surah combines the characteristics of both the Makki and the Madani Surahs.

The sudden change of the style from v. 25 shows that probably vv. 25-78 were sent down in the month of Zul-Hijjah in the very first year after *Hijrah*. This is indicated by vv. 25-41 and confirmed by the occasion of the revelation of vv. 39-40. It appears that the month of Zul-Hijjah must have brought to the immigrants nostalgic memories of their homes in Makkah and naturally they must have thought of their Sacred City and of their Hajj congregation there, and grieved to think that the *mushrik* Quraish had debarred them from visiting the Sacred Mosque. Therefore, they might even have been praying for and expecting Divine permission to wage war against those tyrants who had expelled them from their homes and deprived them of visiting the House of Allah and made it difficult for them to follow the way of Islam. It was at this psychological occasion that these verses were sent down. That is why the purpose for which *Masjid-al Haram* was built has been specifically mentioned. It has been made plain that Hajj(pilgrimage) had been enjoined for the worship of One Allah. But it is an irony that afterwards it had been dedicated to the rituals of *shirk* and the worshipers of One Allah had been debarred from visiting it. Therefore, permission for waging war against those tyrants has been given to oust them from there and to establish the righteous way of life for establishing virtue and eradicating evil. According to Ibn Abbas, Mujahid, Urwah bin Zubair, Zaid bin Aslam, Muqatil bin Hayyan, Qatadah and other great commentators, v. 39 is the first verse that grants the Muslims permission to wage war. Collections of Hadith and books on the life of the Holy

Prophet confirm that after this permission actual preparations for war were started and the first expedition was sent to the coast of the Red Sea in Safar A.H. 2, which is known as the Expedition of Waddan or Al- Abwa.

Subject Matter and Theme

This Surah is addressed to: (1) The *mushriks* of Makkah, (2) the wavering Muslims, and (3) the True Believers. The *mushriks* have been warned in a forceful manner to this effect: "You have obdurately and impudently persisted in your ideas of ignorance and trusted in your deities instead of Allah, though they possess no power at all and you have repudiated the Divine Messenger. Now you will meet the same end as has been the doom of those like you before. You have only harmed yourselves by rejecting Our Prophet and by persecuting the best element of your own community; now your false deities shall not be able to save you from the wrath of God". At the same time, they have been admonished time and again for their creed of *shirk* and sound arguments have been given in favour of *Tauhid* and the Hereafter.

The wavering Muslims, who had embraced Islam but were not prepared to endure any hardship in its way, have been admonished to this effect: "What is this faith of yours? On the one hand, you are ready to believe in Allah and become His servants provided you are given peace and prosperity but, on the other, if you meet with afflictions and hardships in His Way, you discard your Allah and cease to remain His servant. You should bear in mind that this wavering attitude of yours cannot avert those misfortunes and losses which Allah has ordained for you."

As regards the true Believers, they have been addressed in two ways: (1) in a general way so as to include the common people of Arabia also, and (2) in an exclusive way:

1. The Believers have been told that the *mushriks* of Makkah had no right to debar them from visiting the Holy Mosque. They had no right to prevent anyone from performing Hajj because the Holy Mosque was not their private property. This objection was not only justified but it also acted as an effective political weapon against the Quraish. For it posed this question to the other clans of Arabia: Were the Quraish mere attendants of the Holy Mosque or its owners? It implied that if they succeeded in debarring the Muslims from Hajj without any protest from others, they would feel encouraged in future to debar from Hajj and Umrah the people of any other clan, who happened to have strained relations with the Quraish. In order to emphasize this point, the history of the construction of the Holy Mosque has been cited to show that it was built by Prophet Abraham by the Command of Allah and he had invited all the peoples to perform Hajj there. That is why those coming from outside had enjoyed equal rights by the local people from the very beginning. It has also been made clear that that House had not been built for the rituals of *shirk* but for the worship of One Allah. Thus it was sheer tyranny that the worship of Allah was being forbidden there while the worship of idols enjoyed full licence.
2. In order to counteract the tyranny of the Quraish, the Muslims were allowed to fight with them. They were also given instructions to adopt the right and just attitude as and when they acquired power to rule in the land. Moreover, the Believers have been officially given the name of "Muslims", saying, "You are the real heirs to Abraham and you have been chosen to become witnesses of the Truth before mankind. Therefore you should establish salat and pay

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the zakat dues in order to become the best models of righteous life and perform Jihad for propagating the Word of Allah." (vv. 41,77, 78.)

It will be worth while to keep in view the introductions to Chapters II (Al-Baqarah) and VIII (Al-Anfal).



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يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ ۝ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ۝ {1}

Fear	اتَّقُوا	Mankind	النَّاسُ	O	يَا أَيُّهَا
The earthquake	زَلْزَلَةٌ	Verily	إِنَّ	Your Lore	رَبَّكُمْ
terrible	عَظِيمٌ	(is) a thing	شَيْءٌ	(of) the Hour	السَّاعَةِ

Translit	Ya ayyuha alnnasu ittaqoo rabbakum inna zalzalata alssAAati shayon AAattheemun
AhmedAli	اے لوگو! اپنے رب سے ڈوبے شک قیامت کا زلزلہ ایک بڑی چیز ہے
Jalandhry	لوگو! اپنے پروردگار سے ڈوبے کہ قیامت کا زلزلہ ایک عادش عظیم ہوگا
YusufAli	O mankind! fear your Lord! For the convulsion of the Hour (of Judgment) will be a thing terrible!
M.Khan	O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.
Pickthal	O mankind! Fear your Lord. Lo! the earthquake of the Hour (of Doom) is a tremendous thing.
Shakir	O people! guard against (the punishment from) your Lord; surely the violence of the hour is a grievous thing.

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتٍ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ
سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ۝ {2}

Will forget	تَذْهَلُ	You shall see it	تَرَوْنَهَا	The Day	يَوْمَ
Whoever	عَمَّا	Nursing (mother)	مُرْضِعَةٍ	Every	كُلُّ
Every	كُلُّ	And will drop	وَتَضَعُ	She nursed	أَرْضَعَتْ
And you shall see	وَتَرَى	Her load	حَمْلَهَا	Pregnant women	ذَاتٍ حَمْلٍ
Yet not	وَمَا	As in a drunken state	سُكَارَى	Mankind	النَّاسَ
But	وَلَكِنَّ	(will be) drunken	بِسُكَارَى	They	هُمْ
(will be) severe	شَدِيدٌ	(of) Allah	اللَّهِ	The Torment	عَذَابٌ

Translit	Yawma tarawnaha tathhalu kulla murdiAAatin AAamma ardaAAAt watadaAAu kulla thati hamlin hamlaha watara alnnasa sukara wama hum bisukara walakinna AAathaba Allahi shadeedun
AhmedAli	جس دن اسے دیکھو گے ہر دودھ پلانے والی اپنے دودھ پیتے کو بھول جائے گی اور ہر جل والی اپنا جل ڈال دے گی اور تجھے لوگ مدھوش نظر آئیں گے اور وہ مدھوش نہ ہوں گے لیکن اللہ کا عذاب حتت ہوگا
Jalandhry	(اے ناطب) جس دن تو اس کو دیکھے گا (اُس دن یہ حال ہو گا کہ) تمام دودھ پلانے والی عورتیں اپنے بچوں کو بھول جائیں گی۔ اور تمام جل والیوں کے جل گر پڑیں گے۔ اور لوگ تجھ کو متوا لے نظر آئیں گے مگر وہ متوا لے نہیں ہوں گے بلکہ (عذاب دیکھ کر) مدھوش ہو رہے ہوں گے۔ بے شک خدا کا عذاب بڑا

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	حَتَّىٰ هُنَّ
YusufAli	The Day ye shall see it, every mother giving suck shall forget her sucking-babe, and every pregnant female shall drop her load (unformed): thou shalt see mankind as in a drunken riot, yet not drunk: but dreadful will be the Wrath of Allah.
M.Khan	The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allâh.
Pickthal	On the day when ye behold it, every nursing mother will forget her nursling and every pregnant one will be delivered of her burden, and thou (Muhammad) wilt see mankind as drunken, yet they will not be drunken, but the Doom of Allah will be strong (upon them).
Shakir	On the day when you shall see it, every woman giving suck shall quit in confusion what she suckled, and every pregnant woman shall lay down her burden, and you shall see men intoxicated, and they shall not be intoxicated but the chastisement of Allah will be severe.

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَبَعُ كُلَّ شَيْطَانٍ مَرِيدٍ ﴿٣﴾

(is he) who	مَنْ	Mankind	النَّاسِ	And among	وَمِنْ
Allah	اللَّهُ	In (concerning)	فِي	Disputes	يُجَادِلُ
And (he) follows	وَبَتَّغُ	Knowledge	عِلْمٍ	Without	بِغَيْرِ
Rebellious	مَرِيدٍ	Devil	شَيْطَانٍ	Every	كُلَّ

Translit	Wamina alnnasi man yujadilu fee Allahi bighayri AAilmin wayattabiAAu kulla shaytanin mareedin
AhmedAli	اور بعضے لوگ وہ میں جو اللہ کے معاملے میں ہے سمجھتے ہیں اور ہر شیطان سرکش کے کہنے پر پلتے ہیں
Jalandhry	اور بعض لوگ ایسے ہیں جو خدا (کی شان) میں علم (دانش) کے بغیر سمجھتے ہیں اور ہر شیطان سرکش کی پیروی کرتے ہیں
YusufAli	And yet among men there are such as dispute about Allah, without knowledge, and follow every evil one obstinate in rebellion!
M.Khan	And among mankind is he who disputes concerning Allâh, without knowledge, and follows every rebellious (disobedient to Allâh) Shaitân (devil) (devoid of every kind of good).
Pickthal	Among mankind is he who disputeth concerning Allah without knowledge, and followeth each froward devil;
Shakir	And among men there is he who disputes about Allah without knowledge and follows every rebellious Shaitan;

كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ ﴿٤﴾

That	أَنَّهُ	For him	عَلَيْهِ	It is decreed (written)	كُتِبَ
Verily he	فَإِنَّهُ	Follows him	تَوَلَّهُ	Whosoever	مَنْ
To	إِلَى	And will Iguide him	وَيَهْدِيهِ	Will mislead him	يُضِلُّهُ
		(of) the Fire	السَّعِيرِ	The torment	عَذَابِ

Translit	Kutiba AAalayhi annahu man tawallahu faannahu yudilluhu wayahdeehi ila AAathabi alssaAAeeri
AhmedAli	جس کے قت میں لکھا جا پکا ہے کہ جو اسے یار بنائے گا تو وہ اسے گمراہ کر کے رہے گا اور اسے دفعہ کے عذاب کا راستہ دکھانے گا

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Jalandry	جس کے بارے میں لکھ دیا گیا ہے کہ جو اسے دوست رکھے گا تو اس کو مگر اس کردار کے عذاب کا رستہ دکھانے گا
YusufAli	About the (Evil One) it is decreed that whoever turns to him for friendship, him will he lead astray, and he will guide him to the Penalty of the Fire.
M.Khan	For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire. [Tafsir At-Tabarī].
Pickthal	For him it is decreed that whoso taketh him for friend, he verily will mislead him and will guide him to the punishment of the Flame.
Shakir	Against him it is written down that whoever takes him for a friend, he shall lead him astray and conduct him to the chastisement of the burning fire.

يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِبَيْنَ لَكُمْ ۝ وَنَقْرٌ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَى أَجَلٍ مُسَمٍّ ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشْدَكُمْ ۝ وَمِنْكُمْ مَنْ يُتَوَفَّى وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكِيلًا يَعْلَمُ مِنْ بَعْدِ عِلْمٍ شَيْئًا ۝ وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَأَتْ

وَأَبْتَتْ مِنْ كُلِّ رَوْجٍ بَهِيجٍ ﴿٥﴾

If	إِنْ	Mankind	النَّاسُ	O	يَا أَيُّهَا
Doubt	رَيْبٍ	In	فِي	You are	كُنْتُمْ
Then verily	فَإِنَّا	Resurrection	الْبَعْثِ	About	مِنْ
Dust	تُرَابٍ	From	مِنْ	We have created you	خَلَقْنَاكُمْ
Mixed drops of male an female sexual discharge	نُطْفَةٍ	From	مِنْ	Then	ثُمَّ
A clot	عَلَقَةٍ	From	مِنْ	Then	ثُمَّ
A little lump of himan flesh	مُضْغَةٍ	From	مِنْ	Then	ثُمَّ
That We may make (it) clear	لِبَيْنَ	And unformed	وَغَيْرِ مُخَلَّقَةٍ	Formed	مُخَلَّقَةٍ
In	فِي	And We cause to remain (it)	وَنَقْرٌ	To you	لَكُمْ ۝
We will	نَشَاءُ	Whom	مَا	The wombs	الْأَرْحَامُ
An appointed	مُسَمٍّ	Term	أَجَلٍ	For	إِلَى
As infants	طِفْلًا	We bring you out	نُخْرِجُكُمْ	Then	ثُمَّ
Your age of full strength	أَشْدَكُمْ ۝	You may reach	لِتَبْلُغُوا	Then	ثُمَّ
Dies	يُتَوَفَّى	(there is he) who	مَنْ	And among you	وَمِنْكُمْ
Is brought back	يُرَدُّ	(there is he) who	مَنْ	And among you	وَمِنْكُمْ

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Age	الْعُمُرِ	The miserable	أَرْذَلِ	To	إِلَىٰ
after	مِنْ بَعْدِ	He knows	يَعْلَمَ	So that not	لِكِيَالا
And you see	وَتَرَىٰ	Anything	شَيْئًا	Having known	عِلْمٍ
But when	فَإِذَا	Barren	هَامِدَةً	The earth	الْأَرْضَ
Water	الْمَاءُ	On it	عَلَيْهَا	We send down	أَنْزَلْنَا
And puts forth	وَأَنْبَتَ	And it swells	وَرَبَّتْ	It is stirred	اَهْتَرَّتْ
Kind	رَّوْجٍ	Every	كُلُّ	(from)	مِنْ
				lovely	بَهِيجٍ

Translit	<p>Ya ayyuha alnnasu in kuntum fee raybin mina albaAAthi fainna khalaqnakum min turabin thumma min nutfatin thumma min AAalaqatin thumma min mudghatin mukhallaqatin waghayri mukhallaqatin linubayyina lakum wanuqirru fee alarhami ma nashao ila ajalin musamman thumma nukhrijukum tiflan thumma litablughoo ashuddakum waminkum man yutawaffa waminkum man yuraddu ila arthali alAAumuri likayla yaAAlama min baAAadi AAilmin shayan watara alarda hamidatan faitha anzalna AAalayha almaa ihtazzat warabat waanbatat min kulli zawjin baheejin</p>
AhmedAli	<p>اے لوگ اگر تمیں دوبارہ زندہ ہونے میں شک ہے تو ہم نے تمیں مٹی سے پھر قطہ سے پھر ہئے ہوئے خون سے پھر گوشت کی بولی نقشہ بنی ہوئی اور بغیر نقشہ بنی ہوئی سے بنایا تاکہ ہم تمہارے سامنے ظاہر کر دیں اور ہم رحم میں جس کو چاہتے ہیں ایک مدت معین تک ٹھیڑاتے میں پھر ہم تمیں بچ بنا کر باہر لاتے ہیں پھر تاکہ تم اپنی جوانی کو پہنچو اور کچھ تم میں سے مر جاتے ہیں اور کچھ تم میں سے بھی عمر تک پہنچائے جاتے ہیں کہ سمجھو جو کہ کارہ پاکنا سمجھی کی حالت میں جا پتا ہے اور تم زمین کو سوچی دیکھتے ہو پھر جب ہم اس پر پانی برساتے ہیں تو تزویز تازہ ہو جاتی ہے اور ہر قسم کے خوش نمائبات آگ آتے ہیں</p>
Jalandhry	<p>لوگو اگر تم کو منے کے بعد جی اٹھنے میں کچھ شک ہو تو ہم نے تم کو (پہلی بار بھی تو) پیدا کیا تھا (یعنی ابتداء میں) مٹی سے پھر اس سے خون کا لوٹھرا بنا کر۔ پھر اس سے بولی بنا کر جس کی بناوٹ کامل بھی ہوتی ہے اور ناقص بھی تاکہ تم پر (اپنی غالنتیت) ظاہر کر دیں۔ اور ہم جس کو چاہتے ہیں ایک میعاد مقروتک پیٹ میں ٹھہرائے رکھتے میں پھر تم کو بچ بنا کر نکالتے ہیں۔ پھر تم جوانی کو پہنچو۔ اور بعض (قبل از پیری) مر جاتے ہیں اور بعض شیخ فالی ہو جاتے اور بڑھا پے کی) نہایت خراب عمر کی طرف لوٹائے جاتے ہیں کہ بہت کچھ جانے کے بعد بالکل بے علم ہو جاتے ہیں۔ اور (اے دیکھنے والے) تو دیکھتا ہے کہ ایک وقت میں (زمین خشک (پڑی ہوتی ہے) پھر جب ہم اس پر بینہ برساتے ہیں تو شاداب ہو جاتی اور ابھرنے لگتی ہے اور طرح طرح کی باروں قیزیں اگاتی ہے</p>
YusufAli	<p>O mankind! if ye have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm then out of a leech-like clot, then out a morsel of flesh, partly formed and partly unformed, in order that We may manifest (Our Power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much). And (further), thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs).</p>
M.Khan	<p>O mankind! If you are in doubt about the Resurrection, then verily! We have created you (i.e. Adam) from dust, then from a Nutfah (mixed drops of male and female sexual discharge i.e. offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh,— some formed and some unformed (as in the case of miscarriage), that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows</p>

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	nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), it swells and puts forth every lovely kind (of growth).
Pickthal	O mankind! if ye are in doubt concerning the Resurrection, then lo! We have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless, that We may make (it) clear for you. And We cause what We will to remain in the wombs for an appointed time, and afterward We bring you forth as infants, then (give you growth) that ye attain your full strength. And among you there is he who dieth (young), and among you there is he who is brought back to the most abject time of life, so that, after knowledge, he knoweth naught. And thou (Muhammad) seest the earth barren, but when We send down water thereon, it doth thrill and swell and put forth every lovely kind (of growth).
Shakir	O people! if you are in doubt about the raising, then surely We created you from dust, then from a small seed, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you; and We cause what We please to stay in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity; and of you is he who is caused to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; and you see the earth sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage.

﴿6﴾ ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Allah	اللَّهُ	Because	بِأَنَّ	That (is)	ذَلِكَ
And it is He	وَأَنَّهُ	The Truth	الْحَقُّ	Is (He)	هُوَ
And it is He Who is	وَأَنَّهُ	To the dead	الْمَوْتَىٰ	Who gives life	يُحْيِي
Things	شَيْءٌ	All	كُلُّ	(on)	عَلَىٰ
				Able to do	قَدِيرٌ

Translit	Thalika bianna Allaha huwa alhaqqu waannahu yuhyee almawta waannahu AAala kulli shayin qadeerun
AhmedAli	یہ اس لیے ہے کہ اللہ ہی برحق ہے اور مردوں کو زندہ کرے گا اور وہ ہربات پر قادر ہے
Jalandhry	ان قدرتوں سے ظاہر ہے کہ خدا ہی (قادر مطلق ہے جو) برحق ہے اور یہ کہ وہ مردوں کو زندہ کر دیتا ہے۔ اور یہ کہ وہ ہر چیز پر قدرت رکھتا ہے
YusufAli	This is so, because Allah is the Reality: it is He Who gives life to the dead, and it is He Who has power over all things.
M.Khan	That is because Allâh, He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things.
Pickthal	That is because Allah, He is the Truth and Lo! He quickeneth the dead, and Lo! He is Able to do all things;
Shakir	This is because Allah is the Truth and because He gives life to the dead and because He has power over all things

﴿7﴾ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبٌ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُوْرِ

Is coming	آتِيَةٌ	The Hour	السَّاعَةَ	And surely	وَأَنَّ
About it	فِيهَا	Doubt	رَيْبٌ	(there is) no	لَا
Will resurrect	يَبْعَثُ	Allah	اللَّهُ	And that	وَأَنَّ
The graves	الْقُبُوْرِ	(are) in	فِي	Those who	مَنْ

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Translit	<i>Waanna alssaAAata atiyatun la rayba feeha waanna Allaha yabAAathu man fee alquboori</i>
AhmedAli	اور بے شک قیامت آنے والی ہے جس میں کوئی شک نہیں اور بے شک اللہ قبروں والوں کو دوبارہ اٹھانے کا
Jalandhry	اور یہ کہ قیامت آنے والی ہے۔ اس میں کچھ شک نہیں۔ اور یہ کہ خدا سب لوگوں کو قبروں میں میں جلا اٹھانے کا
YusufAli	And verily the Hour will come: there can be no doubt about it, or about (the fact) that Allah will raise up all who are in the graves.
M.Khan	And surely, the Hour is coming, there is no doubt about it, and certainly, Allâh will resurrect those who are in the graves.
Pickthal	And because the Hour will come, there is no doubt thereof; and because Allah will raise those who are in the graves.
Shakir	And because the hour is coming, there is no doubt about it; and because Allah shall raise up those who are in the graves.

﴿8﴾ وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ

(is he) who	مَنْ	Mankind	النَّاسِ	And from	وَمِنْ
Allah	اللَّهُ	About	فِي	Disputes	يُجَادِلُ
Nor	وَلَا	Knowledge	عِلْمٍ	Without	بِغَيْرِ
A Book	كِتَابٌ	Nor	وَلَا	Guidance	هُدًى
				Giving light	مُنِيرٍ

Translit	<i>Wamina alnnasi man yujadilu fee Allahi bighayri AAilmin wala huden wala kitabin muneerin</i>
AhmedAli	اور بعضاؤہ شخص ہے جو اللہ کے معاملہ میں بے کنجی اور دلیل اور روشن کتاب کے بغیر تجزیے سے جھگوتا ہے
Jalandhry	اور لوگوں میں کوئی ایسا بھی ہے جو غدا (کی شان) میں بغیر علم (دانش) کے اور بغیر کتاب روشن کے جھگوتا ہے
YusufAli	Yet there is among men such a one as disputes about Allah, without knowledge, without guidance, and without a Book of Enlightenment—
M.Khan	And among men is he who disputes about Allâh, without knowledge or guidance, or a Book giving light (from Allâh),
Pickthal	And among mankind is he who disputeth concerning Allah without knowledge or guidance or a scripture giving light,
Shakir	And among men there is he who disputes about Allah without knowledge and without guidance and without an illuminating book,

ثَانِي عِطْفَهٖ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ ۖ لَهُ فِي الدُّنْيَا خِزْيٌ ۗ وَنُذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ

﴿9﴾

To mislead (others)	لِيُضِلَّ	His side	عِطْفَهٖ	Bending	ثَانِي
(of) Allah	اللَّهُ ۖ	The Path	سَبِيلٍ	From	عَنْ

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The world	الْدُّنْيَا	In	فِي	For him (there is)	لَهُ
On the Day	يَوْمَ	And We shall make him taste	وَنُذِيقُهُ	A disgrace	خَرْزٌ
(of) burning (Fire)	الْحَرِيق	The torment	عَذَابٌ	(of) Resurrection	الْقِيَامَةِ

Translit	<i>Thaniya AAitfihi liyudilla AAan sabei Allahi lahu fee alddunya khizyun wanutheequhu yawma alqiyamati AAathaba alhareeqi</i>
AhmedAli	تَمَكَّهُ اللَّهُ كَيْ رَاهَ سَبَقَ اَسَ کَیْ لَیے دِنِیا مِیں رَوَانِیَ ہے اُور قِیامَتَ کَے دِنِیں بِھی هُمَّ اَسَ دَوْزَنَ کَے عَذَابَ کَامِنْدَجَهَائِیَنْ گَے
Jalandhry	(اوْ تَجَبَّرَ سَے) گَرْدَنَ مُؤْلِیَتَا (بَے) تَمَكَّهُ (لَوْکُوں کَوْ) نَدَاءَ کَرَتَ سَرَتَ سَمَّاَ کَرَدَتَ۔ اَسَ کَیْ لَئِنْ دِنِیا مِیں ذَلَتَ ہے۔ اُور قِیامَتَ کَے دِنِیں بِھی هُمَّ اَسَ عَذَابَ (آشَ) سَوْزَانَ کَامِنْدَجَهَائِیَنْ گَے
YusufAli	(Disdainfully) bending his side, in order to (lead men) astray from the Path of Allah; for him there is disgrace in this life, and on the Day of Judgment we shall make him taste the Penalty of burning (Fire).
M.Khan	Bending his neck in pride (far astray from the Path of Allâh), and leading (others) too (far) astray from the Path of Allâh. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire).
Pickthal	Turning away in pride to beguile (men) from the way of Allah. For him in this world is ignominy, and on the Day of Resurrection We make him taste the doom of burning.
Shakir	Turning away haughtily that he may lead (others) astray from the way of Allah; for him is disgrace in this world, and on the day of resurrection We will make him taste the punishment of burning:

﴿10﴾ **ذَلِكَ بِمَا قَدَّمْتُ يَدَكَ وَإِنَّ اللَّهَ لَيْسَ بِظَلَامٍ لِلْعَبِيدِ**

Have sent forth	قَدَّمْتُ	Because of what	بِمَا	That (is)	ذَلِكَ
Allah	اللَّهُ	And verily	وَإِنَّ	Your hands	يَدَكَ
To His slaves	لِلْعَبِيدِ	Unjust	بِظَلَامٍ	Is not	لَيْسَ

Translit	<i>Thalika bima qaddamat yadaka waanna Allaha laysa bithallamin lilAAabeedi</i>
AhmedAli	یہ تیرے ہاتھوں کے کیے ہوئے کاموں کا بدلہ ہے اور بے شکِ اللہ بندوں پر ظلم کرنے والا نہیں
Jalandhry	(اے سرکش) یہ اس (کفر) کی سزا ہے جو تیرے ہاتھوں نے آگے بھیجا ہے اور نہ اپنے بندوں پر ظلم کرنے والا نہیں
YusufAli	(It will be said): "This is because of the deeds which thy hands sent forth, for verily Allah is not unjust to His servants.
M.Khan	That is because of what your hands have sent forth, and verily, Allâh is not unjust to (His) slaves.
Pickthal	(And unto him it will be said): This is for that which thy two hands have sent before, and because Allah is no oppressor of His slaves.
Shakir	This is due to what your two hands have sent before, and because Allah is not in the least unjust to the servants.

وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ ۝ فَإِنْ أَصَابَهُ خَيْرٌ أَطْمَانَ بِهِ ۝ وَإِنْ أَصَابَتْهُ فِتْنَةٌ
أَنْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالآخِرَةَ ۝ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ۝ ﴿11﴾

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(is he) who	مَنْ	Mankind	النَّاسِ	And among	وَمِنْ
Upon	عَلَىٰ	Allah	اللَّهُ	Worships	يَعْبُدُ
Befalls him	أَصَابَهُ	If	فَإِنْ	The very edge	حَرْفٍ
With it	بِهِ	He is content	اَطْمَانَ	Good	خَيْرٌ
A trial	فِتْنَةٌ	Befalls him	أَصَابَتْهُ	And if	وَإِنْ
His face	وَجْهِهِ	On	عَلَىٰ	He turns back	اَنْقَلَبَ
And the Hereafter	وَالْآخِرَةِ	This world	الدُّنْيَا	He loses	خَسَرَ
The loss	الْخُسْرَانُ	It is	هُوَ	That	ذَلِكَ
				evident	الْمُبِينُ

Translit	Wamina alnnasi man yaAAabudu Allaha AAala harfin fain asabahu khayrun itmaanna bihi wain asabathu fitnatun inqalaba AAala wajhihi khasira alddunya waalakhirata thalika huwa alkhusranu almubeenu
AhmedAli	اور بعض وہ لوگ میں کہ اللہ کی بندگی کنارے پر ہو کرتے میں پھر اگر اسے کچھ فائدہ پہنچ لی تو اس عبادت پر قائم ہو گیا اور اگر تکلیف پہنچ گئی تو منہ کے بل پھر گیا دنیا اور آخرت گفانی یہی وہ صریح خمارا ہے
Jalandhry	اور لوگوں میں بعض ایسا بھی ہے جو کنارے پر (کھڑا ہو کر) غدا کی عبادت کرتا ہے۔ اگر اس کو کوئی (دنیاوی) فائدہ پہنچے تو اس کے سبب مطمئن ہو جائے اور اگر کوئی آفت پڑے تو منہ کے بل لوٹ جائے (یعنی پھر کافر ہو جائے) اس نے دنیا میں بھی نقصان اٹھایا اور آخرت میں بھی۔ یہی تو نقصان صریح ہے
YusufAli	There are among men some who serve Allah, as it were, on the verge: if good befalls them, they are, therewith well content; but if a trial comes to them, they turn on their faces: they lose both this world and the Hereafter: that is loss for all to see!
M.Khan	And among mankind is he who worships Allâh as it were, upon the edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Islâm). He loses both this world and the Hereafter. That is the evident loss.
Pickthal	And among mankind is he who worshippeth Allah upon a narrow marge so that if good befalleth him he is content therewith, but if a trial befalleth him, he falleth away utterly. He loseth both the world and the Hereafter. That is the sheer loss.
Shakir	And among men is he who serves Allah (standing) on the verge, so that if good befalls him he is satisfied therewith, but if a trial afflict him he turns back headlong; he loses this world as well as the hereafter; that is a manifest loss.

يَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنْفَعُهُ ۝ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿12﴾

Allah	اللَّهُ	Besides	مِنْ دُونِ	He calls	يَدْعُو
Hurts him	يَضُرُّهُ	Not	لَا	Unto that which	مَا
That	ذَلِكَ	Profits him	يَنْفَعُهُ	Nor	وَمَا لَا
Far away	الْبَعِيدُ	A straying	الضَّلَالُ	(it) is	هُوَ

Translit YadAAoo min dooni Allahi ma la yadurruhu wama la yanfaAAahu thalika huwa alddalalu albaAAeedu

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AhmedAli	اللَّهُ كَمَا سَوَّا لِيْسِيْ چِيزِ کو پکارتا ہے جو نہ اسے ضرر دے سکے اور نہ اسے فائدہ پہنچا سکے یہی وہ پر لے درجہ کی گمراہی ہے
Jalandhry	یہ خدا کے سوا یہی چیز کو پکارتا ہے جو نہ اسے نقصان پہنچائے اور نہ فائدہ دے سکے۔ یہی تو پر لے درجے کی گمراہی ہے
YusufAli	They call on such deities besides Allah, as can neither hurt nor profit them: that is straying far indeed (from the Way)!
M.Khan	He calls besides Allâh unto that which hurts him not, nor profits him. That is a straying far away.
Pickthal	He calleth, beside Allah, unto that which hurteth him not nor benefiteth him. That is the far error.
Shakir	He calls besides Allah upon that which does not harm him and that which does not profit him, that is the great straying.

يَدْعُو لَمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ ۝ لِيْسَ الْمَوْلَىٰ وَلِيْسَ الْعَشِيرُ ۝ 13

His harm	ضَرُّهُ	Unto him	لَمَنْ	He calls	يَدْعُو
His profit	نَفْعِهِ ۝	Than	مِنْ	(is) nearer	أَقْرَبُ
And certainly an evil	وَلِيْسَ	Patron	الْمَوْلَىٰ	Vertainly an evil	لِيْسَ
				friend	الْعَشِيرُ

Translit	<i>YadAAoo laman darruhu aqrabu min nafAAihi labisa almwawla walabisa alAAasheeru</i>
AhmedAli	ایے کوپکرتا ہے جس کا ضرر اس کے نفع سے نزدیک تر ہے ایسا کار ساز بھی برائی ایسا فیتن بھی برائے
Jalandhry	(بلکہ) ایے شخص کوپکرتا ہے جس کا نقصان فائدہ سے زیادہ قریب ہے۔ ایسا دوست برائی بھی اور ایسا ہم صحبت بھی برائے
YusufAli	(Perhaps) they call on one whose hurt is nearer than his profit: evil, indeed, is the patron, and evil the companion (for help)!
M.Khan	He calls unto him whose harm is nearer than his profit; certainly, an evil Maula (patron) and certainly an evil friend!
Pickthal	He calleth unto him whose harm is nearer than his benefit; verily an evil patron and verily an evil friend!
Shakir	He calls upon him whose harm is nearer than his profit; evil certainly is the guardian and evil certainly is the associate.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۝ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ۝ 14

Will admit	يُدْخِلُ	Allah	اللَّهُ	Truly	إِنَّ
And do	وَعَمِلُوا	Believe	آمَنُوا	Those who	الَّذِينَ
Flowing	تَجْرِي	(to) Gardens	جَنَّاتٍ	Righteous deeds	الصَّالِحَاتِ
Verily	إِنَّ	Rivers	الْأَنْهَارُ ۝	Beneath them	مِنْ تَحْتِهَا
What	مَا	Does	يَفْعَلُ	Allah	اللَّهُ
				He wills	يُرِيدُ

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Translit	<i>Inna Allaha yudkhilu allatheena amanoo waAAamiloo alssalihati jannatin tajree min tahtiha alanharu inna Allaha yafAAalu ma yureedu</i>
AhmedAli	بے شک اللہ ان لوگوں کو جواب ایمان لانے اور اپنے کام کیے ایسے باغوں میں داخل کرے گا جن کے نیچے نہیں بہتی ہوں گی بے شک اللہ جو چاہتا ہے کرتا ہے
Jalandhry	جو لوگ ایمان لانے اور عمل میک کرتے رہے خدا ان کو بہشتوں میں داخل کرے گا جن کے نیچے نہیں پل ریں میں۔ کچھ شک نہیں کہ خدا جو چاہتا ہے کرتا ہے
YusufAli	Verily Allah will admit those who believe and work righteous deeds, to Gardens, beneath which rivers flow: for Allah carries out all that He plans.
M.Khan	Truly, Allâh will admit those who believe (in Islâmic Monotheism) and do righteous good deeds (according to the Qur'ân and the Sunnah) to Gardens underneath which rivers flow (in Paradise). Verily, Allâh does what He wills.
Pickthal	Lo! Allah causeth those who believe and do good works to enter Gardens underneath which rivers flow. Lo! Allah doth what He intendeth.
Shakir	Surely Allah will cause those who believe and do good deeds to enter gardens beneath which rivers flow, surely Allah does what He pleases.

**مَنْ كَانَ يَظْنُ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ فَلِيَمْدُدْ بِسَبَبِ إِلَى السَّمَاءِ ثُمَّ لِيُقْطَعَ
فَلِيَنْظُرْ هَلْ يُذْهِبَنَ كَيْدُهُ مَا يَغِيظُ 15**

Thinks	يَظْنُ	(was)	كَانَ	Whoever	مَنْ
Help him	يَنْصُرُهُ	Not	لَنْ	That	أَنْ
This world	الدُّنْيَا	In	فِي	Allah	اللَّهُ
A rope	بِسَبَبِ	Let him stretch out	فَلِيَمْدُدْ	And Hereafter	وَالآخِرَةِ
Then	ثُمَّ	The ceiling (sky)	السَّمَاءِ	To	إِلَى
Whether	هَلْ	Then let him see	فَلِيَنْظُرْ	Let him strangle himself	لِيُقْطَعَ
What	مَا	His plan	كَيْدُهُ	Will remove	يُذْهِبَنَ
				He rages	يَغِيظُ

Translit	<i>Man kana yathunnu an lan yansurahu Allahu fee alddunya waalakhirati falyamdu bisabbin ila alssamai thumma liyaqtaAA falyanthur hal yuthhibanna kayduhu ma yagheethu</i>
AhmedAli	بے یہ خیال ہو کہ اللہ دنیا اور آخرت میں اس کی ہر گز مدد نہ کرے گا سے پایہتے کہ چھت میں ایک رسی لٹکا نے پھر اسے کاٹ دے پھر دیکھ کے اس کی تدبیر اس کے غصہ کو دور کرتی ہے
Jalandhry	جو شخص یہ گان کرتا ہے کہ خدا اس کو دنیا اور آخرت میں مدد نہیں دے گا تو اس کو پایہتے کہ اوپر کی طرف (یعنی اپنے گھر کی چھت میں) ایک رسی باندھے پھر (اس سے اپنا) گلا گھونٹ لے۔ پھر دیکھ کے آیا یہ تدبیر اس کے غصے کو دور کر دیتی ہے
YusufAli	If any think that Allah will not help him (His Messenger) in this world and the Hereafter, let him stretch out a rope to the ceiling and cut (himself) off: then let him see whether his plan will remove that which enrages

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	(him)!
M.Khan	Whoever thinks that Allâh will not help him (Muhammad SAW) in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!
Pickthal	Whoso is wont to think (through envy) that Allah will not give him (Muhammad) victory in the world and the Hereafter (and is enraged at the thought of his victory), let him stretch a rope up to the roof (of his dwelling), and let him hang himself. Then let him see whether his strategy dispelleth that whereat he rageth!.
Shakir	Whoever thinks that Allah will not assist him in this life and the hereafter, let him stretch a rope to the ceiling, then let him cut (it) off, then let him see if his struggle will take away that at which he is enraged.

وَكَذِلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ ﴿١٦﴾

As signs	آيَاتٍ	We sent it down	أَنْزَلْنَاهُ	And thus	وَكَذِلِكَ
Allah	اللَّهُ	And that	وَأَنَّ	Clear	بَيِّنَاتٍ
He wills	يُرِيدُ	Whom	مَنْ	Guides	يَهْدِي

Translit	Wakathalika anzalnahu ayatin bayyinatin waanna Allaha yahdee man yureedu
AhmedAli	اور اسی طرح ہم نے اس قرآن کو واضح آئین پاکر نازل کیا ہے اور بے شک اللہ ہے جس کی تمام باتیں کھلی ہوئی (میں) اور یہ (یاد رکھو) کہ غدا جس کو پاہتا ہے ہدایات دیتا ہے
Jalandhry	اور اسی طرح ہم نے اس قرآن کو تارا ہے (جس کی تمام) باتیں کھلی ہوئی (میں) اور یہ (یاد رکھو) کہ غدا جس کو پاہتا ہے ہدایات دیتا ہے
YusufAli	Thus have We sent down Clear Signs; and verily Allah doth guide whom He will!
M.Khan	Thus have We sent it (this Qur'an) down (to Muhammad SAW) as clear signs, evidences and proofs, and surely, Allâh guides whom He wills.
Pickthal	Thus We reveal it as plain revelations, and verily Allah guideth whom He will.
Shakir	And thus have We revealed it, being clear arguments, and because Allah guides whom He intends.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِرِينَ وَالنَّصَارَى وَالْمُجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧﴾

Believe	آمَنُوا	Those who	الَّذِينَ	Verily	إِنَّ
And the Sabians	وَالصَّابِرِينَ	Who are Jews	هَادُوا	And those	وَالَّذِينَ
And those who	وَالَّذِينَ	And the Magians	وَالْمُجُوسَ	And the Christians	وَالنَّصَارَى
Allah	اللَّهُ	Truly	إِنَّ	Worship others besides Allah	أَشْرَكُوا
On the Day	يَوْمَ	Between them	بَيْنَهُمْ	Will judge	يَفْصِلُ
Allah	اللَّهُ	Verily	إِنَّ	(of) Resurrection	الْقِيَامَةِ
Thing	شَيْءٌ	Every	كُلُّ	Over	عَلَى
				(is) a witness	شَهِيدٌ

Translit	Inna allatheena amanoo waallatheena hadoo waalssabieena waalnnasara waalmajoosa waallatheena
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	<i>ashrakoo inna Allaha yafsilu baynahum yawma alqiyamati inna Allaha AAala kulli shayin shaheedun</i>
AhmedAli	بے شک اللہ مسلمانوں اور یہودیوں اور صابئوں اور عیسائیوں اور مجوسیوں اور مشرکوں میں قیامت کے دن فیصلہ کرے گا بے شک ہر چیز الہ کے سامنے بے
Jalandhry	جو لوگ مون (یعنی مسلمان) میں اور جو یہودی میں اور ستارہ پرست اور عیسائی اور مجوسی اور مشرک۔ خدا ان (سب) میں قیامت کے دن فیصلہ کر دے گا۔ بے شک خدا ہر چیز سے باخبر ہے
YusufAli	Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians, Christians, Magians, and Polytheists,— Allah will judge between them on the Day of Judgment: for Allah is witness of all things.
M.Khan	Verily, those who believe (in Allâh and in His Messenger Muhammad SAW), and those who are Jews, and the Sabians, and the Christians, and the Majus, and those who worship others besides Allâh, truly, Allâh will judge between them on the Day of Resurrection. Verily! Allâh is Witness over all things awitness.
Pickthal	Lo! those who believe (this revelation), and those who are Jews, and the Sabaeans and the Christians and the Magians and the idolaters - Lo! Allah will decide between them on the Day of Resurrection. Lo! Allah is Witness over all things.
Shakir	Surely those who believe and those who are Jews and the Sabians and the Christians and the Magians and those who associate (others with Allah)-- surely Allah will decide between them on the day of resurrection; surely Allah is a witness over all things.

**أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالقَمَرُ وَالنُّجُومُ
 وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُ وَكَثِيرٌ مِّنَ النَّاسِ ۖ وَكَثِيرٌ حَقٌّ عَلَيْهِ الْعَذَابُ ۖ وَمَنْ يُهِنِ اللَّهُ فَمَا
 لَهُ مِنْ مُكْرِمٍ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾**

That	أَنْ	You see	تَرَ	Do not	أَلَمْ
To Him	لَهُ	Prostrates	يَسْجُدُ	Allah	اللَّهُ
The heavens	السَّمَاوَاتِ	(is) in	فِي	Whoever	مَنْ
The earth	الْأَرْضِ	(is) on	فِي	And whoever	وَمَنْ
And the stars	وَالنُّجُومُ	And the moon	وَالقَمَرُ	And the sun	وَالشَّمْسُ
And the animals	وَالدَّوَابُ	And the trees	وَالشَّجَرُ	And the mountains	وَالْجِبَالُ
Mankind	النَّاسِ ۖ	Of	مِنْ	And many	وَكَثِيرٌ
On whom	عَلَيْهِ	Is justified	حَقٌّ	And (there are) many	وَكَثِيرٌ
Disgraces	يُهِنِ	And whomsoever	وَمَنْ	The punishment	الْعَذَابُ ۖ
(for) him	لَهُ	Then (there is) not	فَمَا	Allah	اللَّهُ
Verily	إِنْ	To honour	مُكْرِمٍ ۚ	Any	مِنْ
Whatever	مَا	Does	يَفْعُلُ	Allah	اللَّهُ
				He wills	يَشَاءُ ﴿١٨﴾

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Translit	<i>Alam tara anna Allaha yasjudu lahu man fee alssamawati waman fee alardi waalshshamsu waalqamaru waalnnujoomu waaljibalu waalshshajaru waalddawabbu wakatheerun mina alnnasi wakatheerun haqqa AAalayhi alAAathabu waman yuhini Allahu fama lahu min mukrimin inna Allaha yafAAalu ma yashao</i>
AhmedAli	کیا تم نے نہیں دیکھا کہ جو کوئی آسمانوں میں ہے اور جو کوئی زمین میں ہے اور سورج اور چاند اور ستارے اور پہاڑ اور درخت اور چارپائے اور بہت سے آدمی الہ ہی کو سجدہ کرتے ہیں اور بہت سے میں کہ جن پر عذاب مقرر ہو چکا ہے اور جسے الہ ذلیل کرتا ہے کوئی عزت نہیں دے سکتا ہے شک الہ ہ تو پاہتا ہے کرتا ہے
Jalandhry	کیا تم نے نہیں دیکھا کہ جو (ملکوق) آسمانوں میں ہے اور جو زمین میں ہے اور سورج اور چاند ستارے اور پہاڑ اور درخت اور چارپائے اور بہت سے انسان خدا کو سجدہ کرتے ہیں۔ اور بہت سے ایسے میں جن پر عذاب ثابت ہو چکا ہے۔ اور جس شخص کو خدا ذلیل کرے اس کو عزت دینے والا نہیں۔ بے شک خدا جو پاہتا ہے کرتا ہے
YusufAli	Seest thou not that to Allah bow down in worship all things that are in the heavens and on earth— the sun, the moon, the stars; the hills, the trees the animals; and a great number among mankind? But a great number are (also) such as are fit for Punishment: and such as Allah shall disgrace none can rise to honour: for Allah carries out all that He wills.
M.Khan	See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawâb moving (living creatures, beasts), and many of mankind prostrate themselves to Allah? But there are many (men) on whom the punishment is justified. And whomsoever Allâh disgraces, none can honour him. Verily! Allâh does what He wills.
Pickthal	Hast thou not seen that unto Allah payeth adoration whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars, and the hills, and the trees, and the beasts, and many of mankind, while there are many unto whom the doom is justly due. He whom Allah scorneth, there is none to give him honour. Lo! Allah doeth what He will.
Shakir	Do you not see that Allah is He, Whom obeys whoever is in the heavens and whoever is in the earth, and the sun and the moon and the stars, and the mountains and the trees, and the animals and many of the people; and many there are against whom chastisement has become necessary; and whomsoever Allah abases, there is none who can make him honorable; surely Allah does what He pleases.

﴿ ۱۹ ﴾ هَذَا نِحْسَمَانِ اخْتَصَمُوا فِي رَبِّهِمْ ۖ فَالَّذِينَ كَفَرُوا قُطِعْتُ لَهُمْ ثِيَابٌ مِّنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ

Dispute (with each other)	اَخْتَصَمُوا	Opponents	خَصْمَانِ	These two	هَذَا
Then those who	فَالَّذِينَ	Their Lord	رَبِّهِمْ	About	فِي
For them	لَهُمْ	Will be cut out	قُطِعْتُ	Disbelieved	كَفَرُوا
Fire	نَارٍ	Of	مِنْ	Garments	ثِيَابٌ
Their heads	رُؤُسِهِمُ	Over	مِنْ فَوْقِ	Will be poured down	يُصَبُّ
				Boiling water	الْحَمِيمُ

Translit	<i>Hathani khasmani ikhtasamoo fee rabbihim faallatheena kafaroo quittiAAat lahum thiyan min narin yusabbu min fawqi ruoosihimu alhameemu</i>
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AhmedAli	یہ دو فریق میں جو اپنے رب کے معاملہ میں جھگوتے ہیں پھر جو منکر میں ان کے لیے آگ کے کپڑے قطع کیے گئے میں اور ان کے سروں پر کھوٹا ہوا پانی ڈالا جائے گا
Jalandhry	یہ دو (فریق) ایک دوسرے کے دشمن اپنے پور دگار (کے بارے) میں جھگوتے ہیں۔ تو کافر میں ان کے لئے آگ کے کپڑے قطع کئے جائیں گے (اور) ان کے سروں پر جلتا ہوا پانی ڈالا جائے گا
YusufAli	These two antagonists dispute with each other about their Lord: but those who deny (their Lord)— for them will be cut out a garment of Fire: over their heads will be poured out boiling water.
M.Khan	These two opponents (believers and disbelievers) dispute with each other about their Lord; then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads.
Pickthal	These twain (the believers and the disbelievers) are two opponents who contend concerning their Lord. But as for those who disbelieve, garments of fire will be cut out for them; boiling fluid will be poured down on their heads,
Shakir	These are two adversaries who dispute about their Lord; then (as to) those who disbelieve, for them are cut out garments of fire, boiling water shall be poured over their heads.

﴿20﴾ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ

What	ما	With it	بِهِ	Will melt	يُصْهَرُ
And skins	وَالْجُلُودُ	Their bellies	بُطُونِهِمْ	(is) in	فِي

Translit	<i>Yusharu bihi ma fee butoonihim waaljuloodu</i>	
AhmedAli		جس سے جو کچھ ان کے پیٹ میں ہے اور کھالیں جھلس دی جائیں گی
Jalandhry		اس سے ان کے پیٹ کے اندر کی چیزیں اور کھالیں گل جائیں گی
YusufAli	With it will be scalded what is within their bodies, as well as (their) skins.	
M.Khan	With it will melt (or vanish away) what is within their bellies, as well as (their) skins.	
Pickthal	Whereby that which is in their bellies, and their skins too, will be melted;	
Shakir	With it shall be melted what is in their bellies and (their) skins as well.	

﴿21﴾ وَلَهُمْ مَقَامُعْ مِنْ حَدِيدٍ

Of	مِنْ	(are) hooked rods	مَقَامُعْ	And for them	وَلَهُمْ
				iron	حَدِيدٍ

Translit	<i>Walahu maqamuAAu min hadeedin</i>	
AhmedAli		اور ان پر لوہے کے گزر پیش کے
Jalandhry		اور ان (کے مارنے ٹھوکنے) کے لئے لوہے کے ہتھوڑے ہوں گے
YusufAli	In addition there will be maces of iron (to punish) them.	
M.Khan	And for them are hooked rods of iron (to punish them).	
Pickthal	And for them are hooked rods of iron.	

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Shakir	And for them are whips of iron.
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كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍ أَعْيُدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿22﴾

To	أَنْ	They seek	أَرَادُوا	Whenever	كُلَّمَا
From/due to	مِنْ	Therefrom	مِنْهَا	Get away	يَخْرُجُوا
Therein	فِيهَا	They will be driven back	أَعْيُدُوا	Anguish	غَمٌ
(of) burning (Fire)	الْحَرِيق	The torment	عَذَابَ	And (it will be said to them) taste	وَذُوقُوا

Translit	Kullama aradoo an yakhrujoo minha min ghammin oAAeedoo feeha wathooqoo AAathaba alhareeqi
AhmedAli	جب گھبرا کر وہاں سے نکلا چاہیں گے اسی میں لوٹا دینے جائیں گے اور دوزخ کا عذاب پچھتے رہو
Jalandhry	جب وہ چاہیں گے کہ اس رنج (وتکلیف) کی وجہ سے دوزخ سے نکل جائیں تو پھر اسی میں لوٹا دینے جائیں گے۔ اور (کما جانے گا کہ) جلنے کے عذاب کا مزہ پچھتے رہو
YusufAli	Every time they wish to get away therefrom, from anguish, they will be forced back therein, and (it will be said), "Taste ye the Penalty of Burning!"
M.Khan	Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"
Pickthal	Whenever, in their anguish, they would go forth from thence they are driven back therein and (it is said unto them): Taste the doom of burning.
Shakir	Whenever they will desire to go forth from it, from grief, they shall be turned back into it, and taste the chastisement of burning.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا
مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿23﴾

Will admit	يُلْدِخَنَ	Allah	اللَّهُ	Truly	إِنَّ
And do	وَعَمِلُوا	Believe	آمَنُوا	Those who	الَّذِينَ
Flowing	تَجْرِي	(to) Gardens	جَنَّاتٍ	Righteous deeds	الصَّالِحَاتِ
They will be adorned	يُحَلَّوْنَ	Rivers	الْأَنْهَارُ	Beneath them	مِنْ تَحْتِهَا
Bracelets	أَسَاوِرَ	With	مِنْ	In them	فِيهَا
And pearls	وَلُؤْلُؤًا ۖ	Gold	ذَهَبٍ	Of	مِنْ
(will be) of silk	حَرِيرٌ	Therein	فِيهَا	And their garments	وَلِبَاسُهُمْ

Translit	Inna Allaha yudkhilu allatheena amanoo waAAamiloo alssalihati jannatin tajree min tahtiha alanharu yuhallawna feeha min asawira min thahabin waluluan walibasuhum feeha hareerun
AhmedAli	بے شک اللہ ان لوگوں کو جو ایمان لائے اور اپنے کام کیے باغوں میں داخل کرے گا جن کے نیچے نہیں بستی ہوں گی وہاں انہیں سونے کے لگن اور موتی

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	پہنائیں جائیں گے اور وہاں ان کا باب ریشمی ہو گا
Jalandhry	جو لوگ ایمان لائے اور عمل نیک کرتے رہے غدا ان کو بہشت میں داغل کرے گا جن کے تھے نہیں بھے رہیں میں۔ وہاں ان کو سونے کے لگن پہنائے جائیں گے اور موتی۔ اور وہاں ان کا باب ریشمی ہو گا
YusufAli	Allah will admit those who believe and work righteous deeds To Gardens beneath which rivers flow: they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk.
M.Khan	Truly, Allâh will admit those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.
Pickthal	Lo! Allah will cause those who believe and do good works to enter Gardens underneath which rivers flow, wherein they will be allowed armlets of gold, and pearls, and their raiment therein will be silk.
Shakir	Surely Allah will make those who believe and do good deeds enter gardens beneath which rivers flow; they shall be adorned therein with bracelets of gold and (with) pearls, and their garments therein shall be of silk.

وَهُدُوا إِلَى الطَّيْبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ ﴿24﴾

Goodness	الْطَّيْبِ	Unto	إِلَى	And they are guided	وَهُدُوا
And they are guided	وَهُدُوا	Speech	الْقَوْلِ	(of)	مِنَ
Of Him Who is Worthy of praise	الْحَمِيدِ	The Path	صِرَاطِ	To	إِلَى

Translit	Wahudoo ila alttayyibi mina alqawli wahudoo ila sirati alhameedi
AhmedAli	اور انہوں نے عمدہ بات کی راہ پانی اور تعریف وآلے اللہ کی راہ پانی
Jalandhry	اور ان کو پاکیزہ کلام کی بدلیت کی گئی اور (غایلے) حمید کی راہ بتائی گئی
YusufAli	For they have been guided (in this life) to the purest of speeches; they have been guided to the Path of Him Who is worthy of (all) praise.
M.Khan	And they are guided (in this world) unto goodly speech (i.e. Lâ ilâha ill-allâh, Alhamdu lillâh, recitation of the Qur'ân, etc.) and they are guided to the Path of Him (i.e. Allâh's religion of Islâmic Monotheism), Who is Worthy of all praises.
Pickthal	They are guided unto gentle speech; they are guided unto the path of the Glorious One.
Shakir	And they are guided to goodly words and they are guided into the path of the Praised One.

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ ۝ وَمَنْ يُرِدُ فِيهِ يَأْلَحَادِ بِظُلْمٍ نُذَقَهُ مِنْ عَذَابِ أَلِيمٍ ﴿25﴾

Disbelieve	كَفَرُوا	Those who	الَّذِينَ	Verily	إِنَّ
The Path	سَبِيلٌ	From	عَنْ	And hinder (men)	وَيَصُدُّونَ
Sacred	الْحَرامِ	And the Mosque	وَالْمَسْجِدِ	(of) Allah	الَّهِ
To (all) mankind	لِلنَّاسِ	We have made (open)	جَعَلْنَاهُ	Which	الَّذِي
In it	فِيهِ	The dweller	الْعَاكِفُ	(are) equal	سَوَاءً

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Inclines	يُرِدْ	And whoever	وَمَنْ	And the visitor	وَالْبَادِ
Or to do wrong	يُظْلِمْ	To evil actions	بِالْحَادِ	Therein	فِيهِ
A torment	عَذَابٍ	From	مِنْ	We will cause him to taste	نُذْقَهُ
				painful	أَلِيمٌ

Translit	Inna allatheena kafaroo wayasuddoona AAan sabeeeli Allahi waalmasjidi alharami allathee jaAAalnahu lilnnasi sawaan alAAakifu feehi waalbadi waman yurid feehi biilhadin bithulmin nuthiqhu min AAathabin aleemin
AhmedAli	بے شک جو منکر ہوئے اور لوگوں کو الہ کے راستہ اور مسجد حرام سے روکتے ہیں جسے ہم نے سب لوگوں کے لیے بنایا ہے وہاں اس بگھ کا رہنے والا اوبابر والا دونوں برابر میں اور جو وہاں قلم سے کجروی کرنا پا جے تو ہم اسے دردناک عذاب پچھائیں گے
Jalandhry	جو لوگ کافر میں اور (لوگوں کو) خدا کے رستے سے اور مسجد مفترم سے جسے ہم نے لوگوں کے لئے بیکام (عبادت گاہ) بنایا ہے روکتے ہیں۔ غواہ وہاں کے رہنے والے ہوں یا باہر سے آنے والے۔ اور جو اس میں شرارت سے کچ روی (وکفر) کرنا پا جے اس کو ہم درد دینے والے عذاب کا مزہ پچھائیں گے۔
YusufAli	As to those who have rejected (Allah) and would keep back (men) from the Way of Allah, and from the Sacred Mosque, which We have made (open) to (all) men— equal is the dweller there and the visitor from the country— and any whose purpose therein is profanity wrong-doing— them will We cause to taste of a most grievous Penalty.
M.Khan	Verily! those who disbelieved and hinder (men) from the Path of Allâh, and from Al-Masjid-al-Harâm (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there [as regards its sanctity and pilgrimage (Hajj and 'Umrah)]. And whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islâmic Monotheism), him We shall cause to taste from a painful torment.
Pickthal	Lo! those who disbelieve and bar (men) from the way of Allah and from the Inviolable Place of Worship, which We have appointed for mankind together, the dweller therein and the nomad: whosoever seeketh wrongful partiality therein, him We shall cause to taste a painful doom.
Shakir	Surely (as for) those who disbelieve, and hinder (men) from Allah's way and from the Sacred Mosque which We have made equally for all men, (for) the dweller therein and (for) the visitor, and whoever shall incline therein to wrong unjustly, We will make him taste of a painful chastisement.

وَإِذْ بَوَانَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهَّرْ بَيْتِي لِلْطَّائِفَيْنَ وَالْقَائِمِيْنَ وَالرَّكِعِ

السُّجُودُ 26

Abraham	لِإِبْرَاهِيمَ	We showed	بَوَانَا	And (remember) when	وَإِذْ
That	أَنْ	(of) the (Sacred) House	الْبَيْتِ	The site	مَكَانَ
Anything	شَيْئًا	With me	بِي	Associate not (in worship)	لَا تُشْرِكِ
For those who circumambulate (it)	لِلْطَّائِفَيْنَ	My House	بَيْتِي	And cleanse	وَطَهَّرْ
And make prostration	السُّجُودُ	And those who bow down	وَالرَّكِعِ	And those who stand up for prayers	وَالْقَائِمِيْنَ

Translit	Waith bawwana liibraheema makana albayti an la tushrik bee shayan watahhir baytiya lilttaifeena waalqaimena waalrukkaAAi alssujoodi
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AhmedAli	اور جب ہم نے ابراہیم کے لیے کعبہ کی بُجھ میں کر دی کہ میرے ساتھ کسی کو شریک نہ کرو اور میرے گھر کو طواف کرنے والوں اور قیام کرنے والوں اور رکوع و سجدہ کرنے والوں کے لیے پاک رکھ
Jalandhry	(اور ایک وقت تھا) جب ہم نے ابراہیم کے لئے خانہ کعبہ کو مقرر کیا (اور ارشاد فرمایا) کہ میرے ساتھ کسی پیچے کو شریک نہ بھیجو اور طواف کرنے والوں اور قیام کرنے والوں اور رکوع کرنے والوں (اور) سجدہ کرنے والوں کے لئے میرے گھر کو صاف رکھا کرو
YusufAli	Behold! We gave the site, to Abraham, of the (Sacred) House (saying): "Associate not any thing (in worship) with Me; and sanctify My House for those who compass it round, or stand up or bow or prostrate themselves (therein in prayer).
M.Khan	And (remember) when We showed Ibrâhim (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, [Lâ ilâha ill-allâh (none has the right to be worshipped but Allâh) Islâmic Monotheism], and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allâh), and make prostration (in prayer);"
Pickthal	And (remember) when We prepared for Abraham the place of the (holy) House, saying: Ascribe thou no thing as partner unto Me, and purify My House for those who make the round (thereof) and those who stand and those who bow and make prostration.
Shakir	And when We assigned to Ibrahim the place of the House, saying: Do not associate with Me aught, and purify My House for those who make the circuit and stand to pray and bow and prostrate themselves.

وَأَذْنْ فِي النَّاسِ بِالْحَجَّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٌ عَمِيقٌ 27

Mankind	النَّاسِ	To	فِي	And proclaim	وَأَذْنْ
On foot	رِجَالًا	They will come to you	يَأْتُوكَ	The pilgrimage	بِالْحَجَّ
Lean (camel)	ضَامِرٍ	Every	كُلَّ	And on	وَعَلَى
Every	كُلِّ	From	مِنْ	They will come	يَأْتِينَ
		Deep (and distant)	عَمِيقٌ	Mountain highway	فَجٌ

Translit	Waaththin fee alnnasi bialhajji yatooka rijalan waAAala kulli damirin yateena min kulli fajjin AAameeqin
AhmedAli	اور لوگوں میں حج کا اعلان کر دے کہ تمہے پاس پہنچا دہ اور پتے دبليے اونٹوں پر دور دراز راستوں سے آئیں
Jalandhry	اور لوگوں میں حج کے لئے ندا کر دو کہ تمہاری پیڈل اور دبليے اونٹوں پر جو دور دراز راستوں سے پلے آتے ہو (سوار ہو کر) پلے آئیں
YusufAli	"And proclaim the Pilgrimage among men: they will come to thee on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways;
M.Khan	And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj).
Pickthal	And proclaim unto mankind the pilgrimage. They will come unto thee on foot and on every lean camel; they will come from every deep ravine,
Shakir	And proclaim among men the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path,

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**لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۝
فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ۝ (28)**

To them	لَهُمْ	Things that are of benefit	مَنَافِعَ	That they may witness	لِيَشْهَدُوا
(of) Allah	اللَّهُ	The Name	اسْمَ	And mention	وَيَذْكُرُوا
Appointed	مَعْلُومَاتٍ	Days	أَيَّامٍ	On	فِي
He has provided them	رَزْقَهُمْ ۝	Whatever	مَا	Over	عَلَى
(of) cattle	الْأَنْعَامُ ۝	The beast	بَهِيمَةٌ	From	مِنْ
And feed	وَأَطْعِمُوا	Thereof	مِنْهَا	Then eat	فَكُلُوا
		The poor	الْفَقِيرَ	Who had a very hard time	الْبَائِسَ

Translit	Liyashhadoo manafiAAa lahum wayathkuroo isma Allahi fee ayyamin maAAloomatin AAala ma razaqahum min baheemati alanAAami fakuloo minha waatAAimoo albaisa alfaqeera
AhmedAli	تکہ اپنے فائدوں کے لیے آمود ہوں اور تکہ تو پارپائے اللہ نے ائمیں دیے میں ان پر مقررہ دنوں میں میں میں اس کا نام یاد کریں پھر ان میں سے خود بھی کھاؤ اور محتاج فقیر کو بھی کھلاؤ
Jalandry	تکہ اپنے فائدے کے کاموں کے لئے حاضر ہوں۔ اور (قربانی کے) ایام معلوم میں چار پایاں مویشی (کے ذبح کے وقت) جو غانے ان کو دیئے میں ان پر غذا کا نام لیں۔ اس میں سے تم خود بھی کھاؤ اور فقیر درمانہ کو بھی کھلاؤ
YusufAli	"That they may witness the benefits (provided) for them, and celebrate the name of Allah, through the Days appointed over the cattle which He has provided for them (for sacrifice): then eat ye thereof and feed the distressed ones in want.
M.Khan	That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade), and mention the Name of Allâh on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjâh), over the beast of cattle that He has provided for them (for sacrifice) (at the time of their slaughtering by saying: Bismillah, Wallâhu-Akbar, Allâhumma Minka wa Ilaik). Then eat thereof and feed therewith the poor who have a very hard time.
Pickthal	That they may witness things that are of benefit to them, and mention the name of Allah on appointed days over the beast of cattle that He hath bestowed upon them. Then eat thereof and feed therewith the poor unfortunate.
Shakir	That they may witness advantages for them and mention the name of Allah during stated days over what He has given them of the cattle quadrupeds, then eat of them and feed the distressed one, the needy.

ثُمَّ لِيَقْضُوا تَفَثِّهُمْ وَلِيُوفُوا نُذُورَهُمْ وَلِيَطَوَّفُوا بِالْبَيْتِ الْعَتِيقِ ۝ (29)

Their prescribed duties	تَفَثِّهُمْ	Let them complete	لِيَقْضُوا	Then	ثُمَّ
And cudrcumambulate	وَلِيَطَوَّفُوا	Their vows	نُذُورَهُمْ	And perform	وَلِيُوفُوا
		Ancient	الْعَتِيقِ	The House	بِالْبَيْتِ

Translit	Thumma lyaqdoo tafathahum walyoofoo nuthoorahum walyattawwafoo bialbayti alAAateeqi
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AhmedAli	پھر پا جیئے کہ اپنا میل کچل دور کریں اور اپنی نذریں پوری کریں اور قدیم گھر کا طواف کریں
Jalandhry	پھر پا جیئے کہ لوگ اپنا میل کچل دور کریں اور نذریں پوری کریں اور نامہ قدیم (یعنی بیت اللہ) کا طواف کریں
YusufAli	"Then let them complete the rites prescribed for them, perform their vows, and (again) circumambulate the Ancient House."
M.Khan	Then let them complete their prescribed duties (Manâsik of Hajj), and perform their vows, and circumambulate the Ancient House (the Ka'bah at Makkah)
Pickthal	Then let them make an end of their unkemptness and pay their vows and go around the ancient House.
Shakir	Then let them accomplish their needful acts of shaving and cleansing, and let them fulfill their vows and let them go round the Ancient House.

**ذلِكَ وَمَنْ يُعَظِّمْ حُرُمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ۖ وَأَحَلَّتْ لَكُمُ الْأَنْعَامُ إِلَّا مَا يُتْلَىٰ
عَلَيْكُمْ ۖ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ۚ (30)**

Honours	يُعَظِّمْ	And whoever	وَمَنْ	That is	ذلِكَ
Then that	فَهُوَ	(of) Allah	اللَّهِ	The sacred thing	حُرُمَاتِ
(with) to	عِنْدَ	For him	لَهُ	(is) better	خَيْرٌ
To you	لَكُمْ	And re made lawful	وَأَحَلَّتْ	His Lord	رَبِّهِ ۖ
What	مَا	Except	إِلَّا	The cattle	الْأَنْعَامُ
To shun	فَاجْتَنِبُوا	To you	عَلَيْكُمْ ۖ	Will be mentioned	يُتْلَىٰ
Idols	الْأَوْثَانِ	Of	مِنْ	The abomination (worshipping)	الرِّجْسَ
lying	الزُّورِ	Speech	قَوْلَ	And shun	وَاجْتَنِبُوا

Translit	Thalika waman yuAAaththim hurumati Allahi fahuwa khayrun lahu AAinda rabbihu waohillat lakumu alaanAamu illa ma yutla AAalaykum fajtaniboo alrijsa mina alawthani wajtaniboo qawla alzoori
AhmedAli	یہی حکم ہے اور جو اللہ کی معزز چیزوں کی تقدیم کرے گا سو یہ اس کے لیے اس کے رب کے ہاں بہتر ہے اور تمارے لیے مویشی حلال کر دیئے گئے میں مگر وہ جو تمیں پڑھ کر سنائے جاتے ہیں پھر بتوں کی نیاپکی سے بچو اور جھوٹی بات سے بھی پر ہیز کرو
Jalandhry	یہ (ہمارا حکم ہے) جو شخص ادب کی چیزوں کی جو ندانے مقرر کی میں غلطی رکھے تو یہ پروردگار کے نزدیک اس کے حق میں بہتر ہے۔ اور تمارے لئے مویشی حلال کر دیئے گئے میں۔ سوال ان کے جو تمیں پڑھ کر سنائے جاتے ہیں تو یہ کی پلیدی سے بچو اور جھوٹی بات سے ابتناب کرو
YusufAli	Such (is the Pilgrimage): whoever honours the sacred rites of Allah, for him it is good in the sight of his Lord. Lawful to you (for food in pilgrimage) are cattle, except those mentioned to you (as exceptions): so shun the abomination of idols, and shun the word that is false—
M.Khan	That (Manâsik prescribed duties of Hajj is the obligation that mankind owes to Allâh), and whoever honours the sacred things of Allâh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements)—
Pickthal	That (is the command). And whoso magnifieth the sacred things of Allah, it will be well for him in the sight of his Lord. The cattle are lawful unto you save that which hath been told you. So shun the filth of idols, and shun lying speech,

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Shakir	That (shall be so); and whoever respects the sacred ordinances of Allah, it is better for him with his Lord; and the cattle are made lawful for you, except that which is recited to you, therefore avoid the uncleanness of the idols and avoid false words,
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حَنَفَاءُ لِلَّهِ غَيْرُ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكُ بِاللَّهِ فَكَانَمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطُفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ۝ ۳۱ ۝

Not	غَيْرٌ	To Allah	لِلَّهِ	Bring upright	حَنَفَاءُ
And whoever	وَمَنْ	Unto Him	بِهِ	Associating partners	مُشْرِكِينَ
(it is) as if	فَكَانَمَا	To Allah	بِاللَّهِ	Assigns partners	يُشْرِكُ
The sky	السَّمَاءِ	From	مِنْ	He had fallen	خَرَّ
Or	أَوْ	The birds	الطَّيْرُ	And had snatched him	فَتَخْطُفُهُ
The wind	الرِّيحُ	Him	بِهِ	Blown (overcome)	تَهْوِي
Far off	سَحِيقٍ	A place	مَكَانٍ	To	فِي

Translit	Hunafaa lillahi ghayra mushrikeena bihi waman yushrik biAllahi fakaannama kharra mina alssamai fatakhtafuhu alttayru aw tahwee bihi alrreehu fee makanin saheeqin
AhmedAli	خاص اللہ کے ہو کر رہا اس کے ساتھ کسی کو شریک نہ کرو اور جو اللہ کے ساتھ کسی کو شریک کرتا ہے تو گویا وہ آسمان سے گرپا پھر اسے پرندے اپک لیتے میں یا اسے ہوا اڑا کر کسی دور جگہ پہنچینک دیتے ہے
Jalandhry	صرف ایک ندا کے ہو کر اس کے ساتھ شریک نہ ٹھیک اکر۔ اور جو شخص (کسی کو) ندا کے ساتھ شریک مقرر کرے تو وہ گویا ایسا ہے جیسے آسمان سے گرپے پھر اس کو پرندے اپک لے جائیں یا ہوا کسی دور جگہ اڑا کر پہنچینک دے
YusufAli	Being true in faith to Allah and never assigning partners to Him: if anyone assigns partners to Allah he is as if he had fallen from heaven and been snatched up by birds or the wind had swooped (like a bird on its prey) and thrown him into a far-distant place.
M.Khan	Hunafâ' Lillâh (i.e. to worship none but Allâh), not associating partners (in worship) unto Him, and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.
Pickthal	Turning unto Allah (only), not ascribing partners unto Him; for whoso ascribeth partners unto Allah, it is as if he had fallen from the sky and the birds had snatched him or the wind had blown him to a far-off place.
Shakir	Being upright for Allah, not associating aught with Him and whoever associates (others) with Allah, it is as though he had fallen from on high, then the birds snatch him away or the wind carries him off to a far-distant place.

ذَلِكَ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ۝ ۳۲ ۝

Honours	يُعَظِّمْ	And whosoever	وَمَنْ	That	ذَلِكَ
Then it is truly	فَإِنَّهَا	(of) Allah	اللَّهِ	The symbols	شَعَائِرَ
(of) the hearts	الْقُلُوبِ	The piety	تَقْوَى	From	مِنْ

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Translit	<i>Thalika waman yuAAaththim shaAAaira Allahi fainnaha min taqwa alquloobi</i>
AhmedAli	بَاتْ يَهِيَّ بِهِ اُوْرَبْ خَصْ اللَّهِ كَمْ نَامِزْ دِيَنِهِوْلِ كَيْ تَعْظِيمْ كَرْتَابِهِ سَوِيَّ دَلِكِيْ پَهِيزْ گَارِيَ بِهِ
Jalandhry	(یہ ہمارا عکم ہے) اور جو شخص ادب کی چیزوں کی جو ندانے مقرر کی میں عظمت رکھے تو یہ (فعل) دلوں کی پہیز گاری میں سے ہے
YusufAli	Such (is his state): and whoever holds in honour the Symbols of Allah, (in the sacrifice of animals), such (honour) should come truly from piety of heart.
M.Khan	Thus it is [what has been mentioned in the above said Verses (27, 28, 29, 30, 31) is an obligation that mankind owes to Allâh]. and whosoever honours the Symbols of Allâh, then it is truly from the piety of the hearts.
Pickthal	That (is the command). And whoso magnifieth the offerings consecrated to Allah, it surely is from devotion of the hearts,
Shakir	That (shall be so); and whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts.

لَكُمْ فِيهَا مَنَافِعُ إِلَى أَجَلٍ مُسَمَّى ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ ﴿33﴾

Benefits	مَنَافِعُ	In them	فِيهَا	You have	لَكُمْ
An appointed	مُسَمَّى	Term	أَجَلٌ	For	إِلَى
Unto	إِلَى	They are brought for sacrifice	مَحِلُّهَا	Then (afterwards)	ثُمَّ
		The Ancient	الْعَتِيقِ	House	الْبَيْتِ

Translit	<i>Lakum feeha manafiAAu ila ajalin musamman thumma mahilluha ila albayti alAAateeqi</i>
AhmedAli	تمارے لیے ان میں ایک وقت معین تک فائدے میں پھر اس کے ذبح ہونے کی بجائے قدیم گھر کے قریب ہے
Jalandhry	ان میں ایک وقت مقرر تک تمارے لئے فائدے میں پھر ان کو نامہ قدم (یعنی بیت اللہ تک پہنچانا) (اور ذبح ہونا) ہے
YusufAli	In them ye have benefits for a term appointed: in the end their place of sacrifice is near the Ancient House.
M.Khan	In them (cattle offered for sacrifice) are benefits for you for an appointed term, and afterwards they are brought for sacrifice unto the ancient House (the Haram - sacred territory of Makkah).
Pickthal	Therein are benefits for you for an appointed term; and afterward they are brought for sacrifice unto the ancient House.
Shakir	You have advantages in them till a fixed time, then their place of sacrifice is the Ancient House.

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقْهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۚ فِإِلَهُكُمْ إِلَهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا ۚ وَتَشَرِّبُ الْمُخْتَيَّنَ ﴿34﴾

We have appointed	جَعَلْنَا	Nation	أُمَّةٍ	And for every	وَلِكُلِّ
The Name	اسْمٌ	That they may mention	لِيَذْكُرُوا	Religious ceremonies	مَنْسَكًا
That (what	مَا	Over	عَلَىٰ	(of) Allah	إِلَهٌ
Beast	بَهِيمَةٌ	Of	مِنْ	We have give them	رَزَقْهُمْ
(is) God	إِلَهٌ	And your God	فِإِلَهُكُمْ	(of) cattle	الْأَنْعَامِ ۚ

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Submit	أَسْلِمُوا	To Him	فَلَهُ	One	وَاحِدٌ
		To those who obey Allah with humility	الْمُخْتَيَّنَ	And give glad tidings	وَبَشِّرْ

Translit	Walikulli ommatin jaAAalna mansakan liyathkuroo isma Allahi AAala ma razaqahum min baheemati alanAAami failahukum ilahun wahidun falahu aslimoo wabashshiri almukhbiteena
AhmedAli	اور ہر امت کے لیے ہم نے قربانی مقرر کر دی تھی تاکہ اللہ نے جو پار پائے انہیں دیے میں ان پر اللہ کا نام یاد کیا کیون چھر تم سب کا معمود ایک اللہ ہی ہے پس اس کے فرمابندردار ہو اور عاجزی کرنے والوں کو خوشخبری سنادو
Jalandhry	اور ہم نے ہر امت کے لئے قربانی کا طریقہ مقرر کر دیا ہے تاکہ جو مولیشی پار پائے غذا نے ان کو دیئے میں (ان کے ذبح کرنے کے وقت) ان پر نہ کا نام لیں۔ سو تمہارا معمود ایک ہی ہے تو اسی کے فرمابندردار ہو جاؤ۔ اور عاجزی کرنے والوں کو خوشخبری سنادو
YusufAli	To every people did We appoint rites (of sacrifice), that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food) but your God is one God: submit then your wills to Him (in Islam) and give thou the Good News to those who humble themselves—
M.Khan	And for every nation We have appointed religious ceremonies, that they may mention the Name of Allâh over the beast of cattle that He has given them for food. And your Ilâh (God) is One Ilâh (God — Allâh), so you must submit to Him Alone (in Islâm). And (O Muhammad SAW) give glad tidings to the Mukhbitun [those who obey Allâh with humility and are humble from among the true believers of Islâmic Monotheism],
Pickthal	And for every nation have We appointed a ritual, that they may mention the name of Allah over the beast of cattle that He hath given them (for food); and your God is One God, therefor surrender unto Him. And give good tidings (O Muhammad) to the humble,
Shakir	And to every nation We appointed acts of devotion that they may mention the name of Allah on what He has given them of the cattle quadrupeds; so your god is One God, therefore to Him should you submit, and give good news to the humble,

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلتُ فُلُونُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِ الصَّلَاةِ وَمَمَّا رَزَقْنَاهُمْ يُنْفِقُونَ 35

Is mentioned	ذُكِرَ	When (if)	إِذَا	Those	الَّذِينَ
Their hearts	فُلُونُهُمْ	Are filled with fear	وَجِلتُ	Allah	الَّهُ
Whatever	مَا	(on)	عَلَىٰ	And those patient	وَالصَّابِرِينَ
Prayer	الصَّلَاةِ	And who perform	وَالْمُقِيمِي	May befall them	أَصَابَهُمْ
They spend	يُنْفِقُونَ	We have provided them	رَزَقْنَاهُمْ	And out of what	وَمَمَّا

Translit	Allatheena itha thukira Allahu wajilat quloobuhum waalssabireena AAala ma asabahum waalmuqeemee alssalati wamimma razaqnahum yunfiqoon
AhmedAli	وہ لوگ جب اللہ کا نام لیا جاتے تو ان کے دل ڈر جاتے میں اور جب ان پر مصیبت آئے تو صبر کرنے والے میں اور جو کچھ ہم نے انہیں دیا ہے اس میں سے خرچ کرتے میں
Jalandhry	یہ وہ لوگ میں کہ جب غدا کا نام لیا جاتا ہے تو ان کے دل ڈر جاتے میں اور جب ان پر مصیبت پڑتی ہے تو صبر کرتے میں اور نماز آداب سے پڑتے میں اور جو

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	(مال) ہم نے ان کو عطا فرمایا ہے (اس میں سے) (نیک کاموں میں) خرچ کرتے ہیں
YusufAli	To those whose hearts, when Allah is mentioned, are filled with fear, who show patient perseverance over their afflictions, keep up regular prayer, and spend (in charity) out of what we have bestowed upon them.
M.Khan	Whose hearts are filled with fear when Allâh is mentioned; and As-Sabirun [who patiently bear whatever may befall them (of calamities); and who perform As-Salât (Iqâmat-as-Salât), and who spend (in Allâh's Cause) out of what We have provided them.
Pickthal	Whose hearts fear when Allah is mentioned, and the patient of whatever may befall them, and those who establish worship and who spend of that We have bestowed on them.
Shakir	(To) those whose hearts tremble when Allah is mentioned, and those who are patient under that which afflicts them, and those who keep up prayer, and spend (benevolently) out of what We have given them.

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَ ۖ
فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعُمُوا الْقَانَعَ وَالْمُعْتَرَ ۚ كَذَلِكَ سَخَرْنَاهَا لَكُمْ لَعَلَّكُمْ

تَشْكُرُونَ ﴿36﴾

For you	لَكُمْ	We haave made them	جَعَلْنَاهَا	And cows, oxen or camels	وَالْبُدْنَ
(of) Allah	اللَّهُ	The Symbols	شَعَائِرٍ	(as) among	مِنْ
Much good	خَيْرٌ ۖ	In them	فِيهَا	You have	لَكُمْ
Of (Allah)	اللَّهِ	The Name	اسْمَ	So mention	فَادْكُرُوا
Then when	فَإِذَا	(they are) drawn up in lines (for sacrifice)	صَوَافَ ۖ	Over them	عَلَيْهَا
Eat	فَكُلُوا	On their sides	جُنُوبُهَا	They are down	وَجَبَتْ
The poor man (who does not ask) men	الْقَانَعَ	And feed	وَأَطْعُمُوا	Thereof	مِنْهَا
We have made them subject	سَخَرْنَاهَا	Thus	كَذَلِكَ	And the beggar who asks (men)	وَالْمُعْتَرَ ۚ
May be greatful	تَشْكُرُونَ	That you	لَعَلَّكُمْ	To you	لَكُمْ

Translit	Waalbudna jaAAalnaha lakum min shaAAairi Allahi lakum feeha khayrun faothkuroo isma Allahi AAalayha sawaffa faitha wajabat junoobuha fakuloo minha waatAimoo alqaniAAa waalmuAAtarra kathalika sakhharnaha lakum laAAallakum tashkuroona
AhmedAli	اور ہم نے تمارے لیے قربانی کے اونٹ کو الٰہ کی نشانیوں میں سے بنایا ہے تمارے لیے ان میں فائدے بھی میں پھر ان پر الٰہ کا نام کھڑا کر کے لو پھر جب وہ کسی پھلوپر گر پیں تو ان میں سے خود کھاؤ اور صبر سے بیٹھنے والے اور سائل کو بھی کھلاڑا الٰہ نے انہیں تمارے لیے ایسا مخز کر دیا ہے تاکہ تم شکر کرو
Jalandhry	اور قربانی کے اونٹوں کو بھی ہم نے تمارے لئے شعائر غا مقرر کیا ہے۔ ان میں تمارے لئے فائدے میں ۔ تو (قربانی کرنے کے وقت) قطار باندھ کر ان پر غذا کا نام لو۔ جب پھلو کے بل گر پیں تو ان میں سے کھاؤ اور تقاضت سے بیٹھ رہنے والوں اور سوال کرنے والوں کو بھی کھلاڑ۔ اس طرح ہم نے ان کو تمارے زیر فرمان کر دیا ہے تاکہ تم شکر کرو
YusufAli	The sacrificial camels we have made for you as among the Symbols from Allah: in them is (much) good for you: then pronounce the name of Allah over them as they line up (for sacrifice): when they are down on their sides (after slaughter), eat ye thereof, and feed such as (beg not but) live in contentment, and such as beg with

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	due humility: thus have we made animals subject to you, that ye may be grateful.
M.Khan	And the Budn (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah.) We have made them for you as among the Symbols of Allâh, Wherein you have much good. So mention the Name of Allâh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the poor who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful.
Pickthal	And the camels! We have appointed them among the ceremonies of Allah. Therein ye have much good. So mention the name of Allah over them when they are drawn up in lines. Then when their flanks fall (dead), eat thereof and feed the beggar and the suppliant. Thus have We made them subject unto you, that haply ye may give thanks.
Shakir	And (as for) the camels, We have made them of the signs of the religion of Allah for you; for you therein is much good; therefore mention the name of Allah on them as they stand in a row, then when they fall down eat of them and feed the poor man who is contented and the beggar; thus have We made them subservient to you, that you may be grateful.

لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ۚ كَذَلِكَ سَخَرَهَا لَكُمْ لِتُكَبِّرُوا
اللَّهُ عَلَىٰ مَا هَدَأْكُمْ ۖ وَبَشِّرِ الْمُحْسِنِينَ ۝۳۷۝

Allah	الله	Reaches	يَنَال	Never	لَنْ
Their blood	دِمَاؤُهَا	Nor	وَلَا	Their meat	لُحُومُهَا
The piety	التَّقْوَىٰ	Reaches him	يَنَالُهُ	But	وَلَكِنْ
He made them subject	سَخَرَهَا	Thus	كَذَلِكَ	From you	مِنْكُمْ ۚ
Allah	الله	That you mayu magnify	إِشْكَبِرُوا	To you	لَكُمْ
He guided you	هَدَأْكُمْ ۖ	What	مَا	For	عَلَىٰ
		To doers of good	الْمُحْسِنِينَ	And give glad tidings	وَبَشِّرِ

Translit	Lan yanala Allaha luhoomuha wala dimaoha walakin yanaluha altaqwa minkum kathalika sakharaha lakum litukabbiroo Allaha AAala ma hadakum wabashshiri almuhssineena
AhmedAli	اللَّهُ كُونَهُ ان کا گوشت اور نہ ان کا خون پہنچتا ہے البتہ تماری پہیزگاری اس کے ہاں پہنچتی ہے اسی طرح انہیں تمارے تابع کر دیا تکہ تم الٰہ کی بڑگی بیان کرو اس پر کہ اس نے تمہیں بدایت کی اور نیکوں کو خوشخبری سنادو
Jalandhry	غناٹک نہ ان کا گوشت پہنچتا ہے اور نہ خون۔ بلکہ اس تک تماری پہیزگاری پہنچتی ہے۔ اسی طرح خدا نے ان کو تمہارا مسخر کر دیا ہے تاکہ اس بات کے بدے کہ اس نے تم کو بدایت بخشی ہے اسے بڑگی سے یاد کرو۔ اور (اے پتیغیر) نیکوں کو خوشخبری سنادو
YusufAli	It is not their meat nor their blood that reaches Allah: it is your piety that reaches Him: He has thus made them subject to you, that ye may glorify Allah for His guidance to you: and proclaim the Good News to all who do right.
M.Khan	It is neither their meat nor their blood that reaches Allâh, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allâh for His Guidance to you. And give glad tidings (O Muhammad SAW) to the Muhsinûn (doers of good).
Pickthal	Their flesh and their food reach not Allah, but the devotion from you reacheth Him. Thus have We made them subject unto you that ye may magnify Allah that He hath guided you. And give good tidings (O Muhammad) to the good.

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Shakir	There does not reach Allah their flesh nor their blood, but to Him is acceptable the guarding (against evil) on your part; thus has He made them subservient to you, that you may magnify Allah because He has guided you aright; and give good news to those who do good (to others).
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﴿ إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ حَوَّانٍ كَفُورٍ ﴾ 38

Defends	يُدَافِعُ عَنِ	Allah	اللَّهُ	Truly	إِنْ
Verily	إِنْ	Believe	آمَنُوا	Those who	الَّذِينَ
Likes	يُحِبُّ	Not	لَا	Allah	اللَّهُ
ingrate	كَفُورٍ	Treacherous	حَوَّانٍ	Every	كُلَّ

Translit	Inna Allaha yudafAAu AAani allatheena amanoo inna Allaha la yuhibbu kulla khawwanin kafoorin
AhmedAli	بیشک الہ ایمان والوں سے دشمنوں کو ہنادے گا الہ کسی دغا بازنا شکر گوار کو پسند نہیں کرتا
Jalandhry	نما تو مونوں سے ان کے دشمنوں کو ہناتار جاتا ہے۔ بے شک نما کسی خیانت کرنے والے اور کفر ان نعمت کرنے والے کو دوست نہیں رکھتا۔
YusufAli	Verily Allah will defend (from ill) those who believe: verily, Allah loveth not any that is a traitor to faith or shows ingratitude.
M.Khan	Truly, Allâh defends those who believe. Verily! Allâh likes not any treacherous ingrate to Allâh [those who disobey Allâh but obey Shaitân (Satan)].
Pickthal	Lo! Allah defendeth those who are true. Lo! Allah loveth not each treacherous ingrate.
Shakir	Surely Allah will defend those who believe; surely Allah does not love any one who is unfaithful, ungrateful.

﴿ أَذْنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظُلْمُوا ۚ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴾ 39

Who are fought against	يُقَاتِلُونَ	To those	لِلَّذِينَ	Permission is given	أَذْنَ
And surely	وَإِنْ	They have been wronged	ظُلْمُوا	Because they	بِأَنَّهُمْ
Give them victory	نَصْرِهِمْ	To	عَلَىٰ	Allah	اللَّهُ

Translit	Othina lillatheena yuqataloona biannahum thulimoo wainna Allaha AAala nasrihim laqadeerun
AhmedAli	جن سے کافروں تے میں انہیں بھی لڑنے کی اجازت دی گئی ہے اس لیے کہ ان پر ظلم کیا گیا اور بیشک الہ ان کی مدد کرنے پر قادر ہے
Jalandhry	جن مسلمانوں سے (خواہ مخواہ) لڑائی کی جاتی ہے ان کو اجازت ہے (کہ وہ بھی لڑیں) کیونکہ ان پر ظلم ہو رہا ہے۔ اور نما (ان کی مدد کرے گا وہ) یقیناً ان کی مدد پر قادر ہے
YusufAli	To those against whom war is made, permission is given (to fight) because they are wronged— and verily, Allah is Most powerful for their aid
M.Khan	Permission to fight is (against disbelievers) is given to those (believers), who are fought against, because they (believers) have been wronged, and surely, Allâh is Able to give them victory.
Pickthal	Sanction (to fight) is given unto those who fight because they have been wronged; and Allah is indeed Able to give them victory;

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Shakir	Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them;
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الَّذِينَ أَخْرَجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۝ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بِعْضَهُمْ
بِعْضٍ لَهُدِّمَتْ صَوَامِعُ وَبَيْعَ وَصَلَوَاتٌ وَمَسَاجِدٌ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۝ وَلَيَنْصُرَنَّ اللَّهُ
مَنْ يَنْصُرُهُ ۝ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ۝ 40

From	منْ	Have been expelled	أَخْرَجُوا	Those who	الَّذِينَ
Just cause	حَقٌّ	Without	بِغَيْرِ	Their homes	دِيَارِهِمْ
They said	يَقُولُوا	That	أَنْ	Only/but	إِلَّا
And had it not been that	وَلَوْلَا	(is) Allah	الَّهُ ۝	Our Lord	رَبُّنَا
Of) people	النَّاسَ	Allah	الَّهِ	Checks	دَفْعُ
Would have been pulled down	لَهُدِّمَتْ	By another	بِعْضٍ	One set	بِعْضَهُمْ
And synagogues	وَصَلَوَاتٌ	And churches	وَبَيْعٌ	Mountains	صَوَامِعُ
Wherein	فِيهَا	Is mentioned	يُذْكَرُ	And mosques	وَمَسَاجِدُ
Much	كَثِيرًا ۝	(of) Allah	الَّهِ	The Name	اسْمُ
Those who	مَنْ	Allah	الَّهُ	Verily, will help	وَلَيَنْصُرَنَّ
Allah	الَّهُ	Truly	إِنَّ	Help Him (His Cause)	يَنْصُرُهُ ۝
		All-Mighty	عَزِيزٌ	(is) all-Strong	لَقَوِيٌّ

Translit	Allatheena okhrijoo min diyarihim bighayri haqqin illa an yaqooloo rabbuna Allahu walawla dafAAu Allahi alnnasa baAAadhum bibaAAdin lahuddimat sawamiAAu wabiyaAAun wasalawatun wamasajidu yuthkaru feeha ismu Allahi katheeran walayansuranna Allahu man yansuruhu inna Allaha laqawiyyun AAazeezun
AhmedAli	وہ لوگ جنہیں ناقہ ان کے گھروں سے نکال دیا گیا ہے صرف اس کرنے پر کہ ہمارا رب الہ ہے اور اگر الہ لوگوں کو ایک دوسرے سے نہ ہٹاتا تو تیکھے اور مدرسے اور عبادت غانے اور مسجدیں ڈھا دی جاتیں ہن میں الہ کا نام کثرت سے لیا جاتا ہے اور الہ ضرور اس کی مدد کے گا، جو اللہ کی مدد کے گا بیشک الہ زبردست غالب ہے
Jalandhry	یہ وہ لوگ ہیں کہ اپنے گھروں سے ناقہ نکال دیتے گئے (انہوں نے کچھ قصور نہیں کیا) ہاں یہ کہتے ہیں کہ ہمارا پورا دگار غدا ہے۔ اور اگر غدا لوگوں کو ایک دوسرے سے نہ ہٹاتا رہتا تو (راہبوں کے) صومے اور (عیمائیوں کے) گربے اور (یہودیوں کے) عبادت غانے اور (مسلمانوں کی) مسجدیں جن میں ندا کا بہت سا ذکر کیا جاتا ہے ویران ہو چکی ہوتیں۔ اور جو شخص غذا کی مدد کرتا ہے غدا اس کی ضرور مدد کرتا ہے۔ بے شک ندا تو انہا اور غالب ہے
YusufAli	(They are) those who have been expelled from their homes in defiance of right— (for no cause) except that they say "Our Lord is Allah." Did not Allah check one set of people by means of another there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid His (cause); for verily Allah is Full of Strength, Exalted in Might, (Able to enforce His Will).

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M.Khan	Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allâh." - For had it not been that Allâh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allâh is mentioned much would surely have been pulled down. Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.
Pickthal	Those who have been driven from their homes unjustly only because they said: Our Lord is Allah - For had it not been for Allah's repelling some men by means of others, cloisters and churches and oratories and mosques, wherein the name of Allah is oft mentioned, would assuredly have been pulled down. Verily Allah helpeth one who helpeth Him. Lo! Allah is Strong, Almighty -
Shakir	Those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah. And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered; and surely Allah will help him who helps His cause; most surely Allah is Strong, Mighty.

الَّذِينَ إِنْ مَكَنَّا هُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتُوا الزَّكَةَ وَأَمْرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ
﴿ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴾ 41

We give them power	مَكَنَّا هُمْ	If	إِنْ	Those who	الَّذِينَ
They establish	أَقَامُوا	The land	الْأَرْضِ	In	فِي
Zakat (charity alms)	الزَّكَةَ	And pay	وَآتَوْا	Prayer	الصَّلَاةَ
And they forbid	وَنَهَوْا عَنِ	Good	بِالْمَعْرُوفِ	And they command	وَأَمْرُوا
The end	عَاقِبَةُ	And with Allah rests	وَلِلَّهِ	Evil	الْمُنْكَرِ
				(of all) matters	الْأُمُورِ

Translit	Allatheena in makkannahum fee alardi aqamoo alssalata waatawoo alzzakata waamaroo bialmaAAroofi wanahaw AAani almunkari walillahi AAaqibatu alomoori
AhmedAli	وہ لوگ اگر ہم انہیں دنیا میں حکومت دے دیں تو نماز کی پابندی کریں اور زکوٰۃ دیں اور نیک کام کا حکم کریں اور بے کاموں سے روکیں اور بہ کام کا انجام توالیٰ ہے کے ہی ہاتھ میں ہے
Jalandhry	یہ وہ لوگ میں کہ اگر ہم ان کو ملک میں دسترس دیں تو نماز پڑھیں اور زکوٰۃ ادا کریں اور نیک کام کرنے کا حکم دیں اور بے کاموں سے منع کریں اور سب کاموں کا انجام خدا ہی کے اختیار میں ہے
YusufAli	(They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs.
M.Khan	Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât. [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allah rests the end of (all) matters (of creatures).
Pickthal	Those who, if We give them power in the land, establish worship and pay the poor-due and enjoin kindness and forbid iniquity. And Allah's is the sequel of events.
Shakir	Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs.

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﴿ وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبْتُ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ﴾ 42

Verily	فَقْدٌ	They deny you	يُكَذِّبُوكَ	And if	وَإِنْ
The people	قَوْمٌ	Before them	قَبْلَهُمْ	Denied	كَذَّبْتُ
And Thamud	وَثَمُودٌ	And Ad	وَعَادٌ	(of) Noah	نُوحٍ

Translit	Wain yukaththibooka faqad kathhabat qablahum qawmu noohin waAAadun wathamoodu
AhmedAli	اور اگر تمیں جھلائیں تو ان سے پہلے نوح کی قوم اور عاد اور ثمود
Jalandhry	اور اگر یہ لوگ تم کو جھلاتے میں ان سے پہلے نوح کی قوم اور عاد و ثمود بھی (اپنے پیغمبروں کو) جھلنا لکے میں
YusufAli	If they treat thy (mission) as false so did the Peoples before them (with their prophets), the People of Noah, and 'Ad and Thamud;
M.Khan	And if they belie you (O Muhammad SAW), so did belie before them, the people of Nûh (Noah), 'Ad and Thamûd (their Prophets).
Pickthal	If they deny thee (Muhammad), even so the folk of Noah, and (the tribes of) A'ad and Thamud, before thee, denied (Our messengers);
Shakir	And if they reject you, then already before you did the people of Nuh and Ad and Samood reject (prophets).

﴿ وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴾ 43

And the people	وَقَوْمٌ	(of) Abraham	إِبْرَاهِيمَ	And the people	وَقَوْمٌ
				(of) Lot	لُوطٍ

Translit	Waqaawmu ibraheema waqaawmu lootin
AhmedAli	اور ابراہیم کی قوم اور لوٹ کی قوم
Jalandhry	اور قوم ابراہیم اور قوم لوٹ بھی
YusufAli	Those of Abraham and Lut;
M.Khan	And the people of Ibrâhim (Abraham) and the people of Lut (Lot),
Pickthal	And the folk of Abraham and the folk of Lot;
Shakir	And the people of Ibrahim and the people of Lut,

﴿ وَأَصْحَابُ مَدْيَنَ ۖ وَكَذَّبَ مُوسَى فَأَمْلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخْدُثُهُمْ ۖ فَكَيْفَ كَانَ نَكِيرٌ ۷۴﴾

﴿ ۷۴﴾

And was denied	وَكَذَّبَ	(of) Madyan (Midian)	مَدْيَنَ	And the dwellers	وَأَصْحَابُ
To the disbelievers	لِلْكَافِرِينَ	But I granted respite	فَأَمْلَيْتُ	Moses	مُوسَى
And how (terrible)	فَكَيْفَ	I seized them	أَخْدُثُهُمْ	Then	ثُمَّ
		My punishment	نَكِيرٌ	Was	كَانَ

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Translit	<i>Waashabu madyana wakuththiba moosa faamlaytu likafireena thumma akhatthuhum fakayfa kana nakeeri</i>
AhmedAli	اور میں والے اپنے اپنے بنی کو بھلاکے میں اور موسیٰ کو بھی بھلاکایا گیا پھر میں نے منکروں کو مملت دی پھر میں نے انہیں پکڑا پھر میری پکڑ لکھی تھی
Jalandhry	اور میں کے رہنے والے بھی۔ اور موسیٰ بھی تو بھلاکے باکے میں لیکن میں کافروں کو مملت دیتا رہا پھر ان کو پکڑ لیا۔ تو (دیکھ لو) کہ میرا عذاب کیا (جنت) تھا
YusufAli	And the Companions of the Madyan people: and Moses was rejected (in the same way). But I granted respite to the Unbelievers, and (only) after that did I punish them: but how (terrible) was My rejection (of them)!
M.Khan	And the dwellers of Madyan (Midian); and belied was Mûsa (Moses), But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My Punishment (against their wrong-doing)!
Pickthal	(And) the dwellers in Midian. And Moses was denied; but I indulged the disbelievers a long while, then I seized them, and how (terrible) was My abhorrence!
Shakir	As well as those of Madyan and Musa (too) was rejected, but I gave respite to the unbelievers, then did I overtake them, so how (severe) was My disapproval.

فَكَائِنٌ مِنْ قَرِيْةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيْةٌ عَلَى عُرُوشِهَا وَبِئْرٌ مُعَطَّلَةٌ وَقَصْرٌ مَشِيدٌ

﴿45﴾

Township	قریةٌ	(from) a	مِنْ	And many	فَكَائِنٌ
(was) wrong-doer	ظَالِمَةٌ	While it	وَهِيَ	We have destroyed	أَهْلَكْنَاهَا
In	عَلَىٰ	Lies	خَاوِيْةٌ	So that it	فَهِيَ
(many) a deserted	مُعَطَّلَةٌ	And well	وَبِئْرٌ	Its roofs	عُرُوشِهَا
		Lofty	مَشِيدٌ	Castle	وَقَصْرٌ

Translit	<i>Fakaayin min qaryatin ahlaknaha wahiya thalimatun fahiya khawiyatun AAala AAurooshiha wabirin muAAattalatin waqasrin masheedin</i>
AhmedAli	سو نکتی بستیاں ہم نے بلاک کر دیں اور وہ گناہ گار تھیں اب وہ اپنی پھتوں پر گری پڑی میں اور کتنے کوئیں نکے اور کتنے کل ابڑے ابڑے پڑے میں سے نکلنے کی تباہ کر ڈالا کر وہ نافرمان تھیں۔ سو وہ اپنی پھتوں پر گری پڑی میں۔ اور (بہت سے) کوئیں بے کار اور (بہت سے) محل ویران پڑے میں
Jalandhry	اور بہت سی بستیاں میں کہ ہم نے ان کو تباہ کر ڈالا کر وہ نافرمان تھیں۔ سو وہ اپنی پھتوں پر گری پڑی میں۔ اور (بہت سے) کوئیں بے کار اور (بہت سے) محل ویران پڑے میں
YusufAli	How many populations have We destroyed, which were given to wrong-doing? They tumbled down on their roofs. And how many wells are lying idle and neglected, and castles lofty and well-built?
M.Khan	And many a township did We destroy while it was given to wrong-doing, so that it lies in ruins (up to this day), and (many) a deserted well and lofty castle!
Pickthal	How many a township have We destroyed while it was sinful, so that it lieth (to this day) in ruins, and (how many) a deserted well and lofty tower!
Shakir	So how many a town did We destroy while it was unjust, so it was fallen down upon its roofs, and (how many a) deserted well and palace raised high.

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The Pilgrimage

Sura # 22 – 78 Verses - Madina

سورة الحج

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا ۖ فَإِنَّهَا لَا تَعْمَلُ الْأَبْصَارُ وَلَكِنْ تَعْمَلُ الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾

Through	فِي	They travelled	يَسِيرُوا	Have not	أَفَلَمْ
Hearts	قُلُوبٌ	And have they	فَتَكُونَ لَهُمْ	The land	الْأَرْضِ
Or	أَوْ	With them	بِهَا	To understand	يَعْقِلُونَ
With them	بِهَا ۖ	To hear	يَسْمَعُونَ	Ears	آذَانٌ
Grow blind	تَعْمَى	Not	لَا	Verily	فَإِنَّهَا
Grow blind	تَعْمَى	But	وَلَكِنْ	Eyes	الْأَبْصَارُ
(are) in	فِي	Which	الَّتِي	The hearts	الْقُلُوبُ
				The breasts	الصُّدُورِ

Translit	Afalam yaseeroo fee alardi fatakoona lahum quloobun yaAqiloona biha aw athanun yasmaAAoona biha fainnaha la taAAma alabsaru walakin taAAma alquloobu allatee fee alssudoori
AhmedAli	کیا انہوں نے ملک میں سیر نہیں کی پھر ان کے ایسے دل ہو جاتے جن سے سختے پر حقیقت بات یہ ہے کہ آنکھیں اندھی نہیں ہوتیں بلکہ دل جو سینوں میں میں اندھے ہو جاتے میں
Jalandhry	کیا ان لوگوں نے ملک میں سیر نہیں کی تاکہ ان کے دل (ایسے) ہوتے کہ ان سے سمجھ سکتے۔ اور کان (ایسے) ہوتے کہ ان سے سن سکتے۔ بات یہ ہے کہ آنکھیں اندھی نہیں ہوتیں بلکہ دل جو سینوں میں میں (وہ) اندھے ہوتے میں
YusufAli	Do they not travel through the land, so that their hearts (and mind) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts.
M.Khan	Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.
Pickthal	Have they not travelled in the land, and have they hearts wherewith to feel and ears wherewith to hear? For indeed it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind.
Shakir	Have they not travelled in the land so that they should have hearts with which to understand, or ears with which to hear? For surely it is not the eyes that are blind, but blind are the hearts which are in the breasts.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ ۚ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ

﴿47﴾

And never	وَلَنْ	On the Tortiont	بِالْعَذَابِ	And they ask you to hasten	وَيَسْتَعْجِلُونَكَ
His Promise	وَعْدَهُ ۚ	Allah	اللَّهُ	Fails	يُخْلِفَ
With	عِنْدَ	A day	يَوْمًا	And verily	وَإِنَّ
Years	سَنَةٍ	(is) as a thousand	كَأَلْفِ	Your Lord	رَبِّكَ

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		You count (reckon)	تَعْدُونَ	Of what	مِمَّا
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Translit	WayastaAAjiloonaka bialAAathabi walayukhlifa Allahu waAADahu wainna yawman AAinda rabbika kaalfi sanatin mimma taAAuddoona
AhmedAli	اور تجھ سے عذاب جلدی مانگتے ہیں اور الٰہ اپنے وعدہ کا ہرگز غلاف نہیں کرے گا اور ایک دن تیرے رب کے ہاں ہزار برس کے برابر ہوتا ہے جو تم گنتے ہو۔
Jalandhry	اور (یہ لوگ) تم سے عذاب کے لئے جلدی کر رہے ہیں اور خدا اپنا وعدہ ہرگز غلاف نہیں کرے گا۔ اور بے شک تمہارے پروڈگار کے نزدیک ایک روز تمہارے حباب کے رو سے ہزار برس کے برابر ہے۔
YusufAli	Yet they ask thee to hasten on the Punishment! But Allah will not fail in His promise. Verily a Day in the sight of thy Lord is like a thousand years of your reckoning.
M.Khan	And they ask you to hasten on the torment! And Allâh fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.
Pickthal	And they will bid thee hasten on the Doom, and Allah faileth not His promise, but lo! a Day with Allah is as a thousand years of what ye reckon.
Shakir	And they ask you to hasten on the punishment, and Allah will by no means fail in His promise, and surely a day with your Lord is as a thousand years of what you number.

﴿ وَكَائِنٌ مِّنْ قَرِيْبٍ أَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخْدُنَّهَا وَإِلَيَّ الْمَصِيرُ ﴾ 48

A township	قَرِيْبٍ	Of	مِنْ	And many	وَكَائِنٌ
While it	وَهِيَ	To it	لَهَا	I gave respite	أَمْلَيْتُ
I seized it	أَخْدُنَّهَا	Then (in the end)	ثُمَّ	Was given to wrong-doing	ظَالِمَةٌ
		(is) the final return	الْمَصِيرُ	And to Me	وَإِلَيَّ

Translit	Wakaayyin min qaryatin amlaytu laha wahiyat alhalimatum thumma akhathtuha wailayya almaseeru
AhmedAli	اور کتنی بستیوں کو میں نے مملت دی مالانکہ وہ ظالم تھیں پھر میں نے انہیں پکڑا اور میری طرف ہی پھر کر آنا ہے۔
Jalandhry	اور بہت سی بستیاں میں کہ میں ان کو مملت دیتا رہا اور وہ نافرمان تھیں۔ پھر میں نے ان کو پکڑ دیا۔ اور میری طرف ہی لوٹ کر آنا ہے۔
YusufAli	And to how many populations did I give respite, which were given to wrong-doing? In the end I punished them. To Me is the destination (of all).
M.Khan	And many a township did I give respite while it was given to wrong-doing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all).
Pickthal	And how many a township to which I gave respite through it was sinful! Then I grasped it. Unto Me is the return.
Shakir	And how many a town to which I gave respite while it was unjust, then I overtook it, and to Me is the return.

﴿ فُلٌ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ ﴾ 49

Mankind	النَّاسُ	O	يَا أَيُّهَا	Say	فُلٌ
To you	لَكُمْ	I	أَنَا	Verily	إِنَّمَا

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سورة الحج

		Plain	مُبِينٌ (am) a warner	نَذِيرٌ
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Translit	<i>Qul ya ayyuha alnnasu innama ana lakum natheerun mubeenun</i>
AhmedAli	کہ دوے لوگو میں تصرف تمیں صاف ڈرانے والا ہوں
Jalandhry	(اے پیغمبر) کہ دوکے لوگو میں تم کو حکم کھلانصیحت کرنے والا ہوں
YusufAli	Say: "O men! I am (sent) to you only to give a clear warning:
M.Khan	Say (O Muhammad SAW): "O mankind! I am (sent) to you only as a plain warner."
Pickthal	Say: O mankind! I am only a plain warner unto you.
Shakir	Say: O people! I am only a plain warner to you.

﴿50﴾ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

And do	وَعَمِلُوا	Who believe	آمَنُوا	So those	فَالَّذِينَ
(is) forgiveness	مَغْفِرَةٌ	For them	لَهُمْ	Righteous deeds	الصَّالِحَاتِ
		Generous	كَرِيمٌ	And provision	وَرِزْقٌ

Translit	<i>Faallatheena amanoo waAAamiloo alssalihati lahummaghfiratun warizqun kareemun</i>
AhmedAli	پھر جو لوگ ایمان لائے اور اچھے کام کیے ان کے لیے بخشش اور عزت کی روزی ہے
Jalandhry	تو جو لوگ ایمان لائے اور نیک کام کئے ان کے لئے بخشش اور آبروکی روزی ہے
YusufAli	"Those who believe and work righteousness, for them is forgiveness and a sustenance most generous.
M.Khan	So those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do righteous good deeds, for them is forgiveness and Rizqûn Karîm (generous provision, i.e. Paradise).
Pickthal	Those who believe and do good works, for them is pardon and a rich provision;
Shakir	Then (as for) those who believe and do good, they shall have forgiveness and an honorable sustenance.

﴿51﴾ وَالَّذِينَ سَعَوا فِي آيَاتِنَا مُعَاجِزِينَ أُولَئِكَ أَصْحَابُ الْجَحِيمِ

Against	فِي	Strive	سَعَوا	And those who	وَالَّذِينَ
Those are	أُولَئِكَ	To frustrate (them)	مُعَاجِزِينَ	Our Signs	آيَاتِنَا
		(of) the Hell-Fire	الْجَحِيمِ	The dwellers	أَصْحَابُ

Translit	<i>Waallatheena saAAaw fee ayatina muAajizeena olaika ashabu aljaheemi</i>
AhmedAli	اور جنوں نے ہماری آیتوں کے پست کرنے میں کوشش کی وہی دوزخ میں
Jalandhry	اور جن لوگوں نے ہماری آیتوں میں (اپنے زعم باطل میں) ہمیں عاجز کرنے کے لئے سعی کی، وہ اہل دوزخ میں
YusufAli	"But those who strive against Our Signs, to frustrate them they will be Companions of the Fire."
M.Khan	But those who strive against Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be dwellers of the Hell-fire.

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Pickthal	While those who strive to thwart Our revelations, such are rightful owners of the Fire.
Shakir	And (as for) those who strive to oppose Our communications, they shall be the inmates of the flaming fire.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٌّ إِلَّا إِذَا تَمَنَّى الْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ ۝ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝ 52

Before you	منْ قَبْلِكَ	We sent	وَمَا	And not	وَمَا
Nor	وَلَا	Messenger	رَسُولٍ	Any	مِنْ
When	إِذَا	But	إِلَّا	Prophet	نَبِيٌّ
Satan	الشَّيْطَانُ	Threw	أُلْقَى	He did recite the revelation	تَمَنَّى
But abolishes	فَيَنْسَخُ	His recitation	أُمْنِيَّتِهِ	In	فِي
Throws in	يُلْقِي	What	مَا	Allah	اللَّهُ
Establishes	يُحْكِمُ	Then	ثُمَّ	Satan	الشَّيْطَانُ
And Allah	وَاللَّهُ	His revelations	آيَاتِهِ ۝	Allah	اللَّهُ
		All-Wise	حَكِيمٌ	(is) all-Knower	عَلِيمٌ

Translit	Wama arsalna min qablika min rasoolin wala nabiyin illa itha tamanna alqa alshshaytanu fee omniyyatihi fayansakhu Allahu ma yulqee alshshaytanu thumma yuhkimu Allahu ayatih i waAllahu AAaleemun hakeemun
AhmedAli	اور ہم نے تجھ سے پہلے کوئی مجھی ایسا رسول اور نبی نہیں بھیجا کہ جس نے جب کوئی تمنا کی ہوا اور شیطان نے اس کی تمنا میں کچھ آمیزش نہ کی ہو پھر الٰہ شیطان کی آمیزش کو دور کر کے اپنی آئیتوں کو محفوظ کر دیتا ہے اور الٰہ جانے والا حکمت والا ہے
Jalandhry	اور ہم نے تم سے پہلے کوئی رسول اور نبی نہیں بھیجا گر (اس کا یہ حال تھا کہ) جب وہ کوئی آزو کرتا تھا تو شیطان اس کی آزو میں (وسوسہ) ڈال دیتا تھا۔ تو وہ (وسوسہ) شیطان ڈالتا ہے نہ اس کو دور کر دیتا ہے۔ پھر خدا ہمیں آئیتوں کو مصبوط کر دیتا ہے۔ اور غلام والا اور حکمت والا ہے
YusufAli	Never did We send an messenger or a prophet before thee but when he framed a desire, Satan threw some (vanity) into his desire: but Allâh will cancel anything (vain) that Satan throws in, and Allâh will confirm (and establish) His Signs: for Allâh is full of knowledge and wisdom:
M.Khan	Never did We send a Messenger or a Prophet before you, but; when he did recite the revelation or narrated or spoke, Shaitân (Satan) threw (some falsehood) in it. But Allâh abolishes that which Shaitân (Satan) throws in. Then Allâh establishes His Revelations. And Allâh is All-Knower, All-Wise:
Pickthal	Never sent We a messenger or a prophet before thee but when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. But Allah abolisheth that which Satan proposeth. Then Allah establisheth His revelations. Allah is Knower, Wise;
Shakir	And We did not send before you any messenger or prophet, but when he desired, the Shaitan made a suggestion respecting his desire; but Allah annuls that which the Shaitan casts, then does Allah establish His communications, and Allah is Knowing, Wise,

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سورة الحج

**لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِّلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةُ قُلُوبُهُمْ ۖ وَإِنَّ الظَّالِمِينَ
لَفِي شِقَاقٍ بَعِيدٍ ﴿53﴾**

Throws	يُلْقِي	What	مَا	That He (Allah) may make	لِيَجْعَلَ
For those	لِلَّذِينَ	A trial	فِتْنَةً	Satan	الشَّيْطَانُ
(is) a disease	مَرَضٌ	Whose hearts	قُلُوبُهُمْ	In	فِي
And certainly	وَإِنَّ	Their hearts	قُلُوبُهُمْ ۖ	And the hardened	وَالْقَاسِيَةُ
An opposition	شِقَاقٍ	(are) in	لَفِي	The wrong-doers	الظَّالِمِينَ
				For-off	بَعِيدٍ

Translit	LiyajAAala ma yulqee alshshaytanu fitmatan lillatheena fee quloobihim maradun waalqasiyati quloobuhum wainna althalimeena lafee shiqaqin baAAeedin
AhmedAli	تَمَكَّهَ شَيْطَانٌ كَمَا كَوَافَدَ لَوْغُونَ كَمَا يَلْقَى آزْمَاشَ بَادِئَةَ جَنَّ كَمَا دَلَّوْنَ مِنْ بِيَارِيَ بَهْ وَجَنَّ كَمَا دَلَّتْ حَنْتَ مِنْ أَوْرَبَهْ شَكَّ ثَالِمَ بِرِيَ ضَدِّيَ مِنْ پُٹے ہوئے میں
Jalandhry	غَرْضٌ (اس سے) یہ ہے کہ جو (وسوس) شَيْطَانٌ ڈاتا ہے اس کو ان لوگوں کے لئے جن کے دلوں میں بیماری ہے اور جن کے دل حنْت میں ذریعہ آزْمَاشَ ٹھہرائے۔ بے شَكَّ ثَالِمَ پَلے دربے کی مخالفت میں میں
YusufAli	That He may make the suggestions thrown in by Satan, but a trial for those in whose hearts is a disease and who are hardened of heart: verily the wrongdoers are in a schism far (from the Truth):
M.Khan	That He (Allâh) may make what is thrown in by Shaitân (Satan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the Zalimûn (polytheists and wrong-doers) are in an opposition far-off (from the truth against Allâh's Messenger and the believers).
Pickthal	That He may make that which the devil proposeth a temptation for those in whose hearts is a disease, and those whose hearts are hardened - Lo! the evil-doers are in open schism -
Shakir	So that He may make what the Shaitan casts a trial for those in whose hearts is disease and those whose hearts are hard; and most surely the unjust are in a great opposition,

**وَلِيَعْلَمَ الَّذِينَ أَوْتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ ۖ وَإِنَّ اللَّهَ لَهُادٍ
الَّذِينَ آمَنُوا إِلَى صِرَاطِ مُسْتَقِيمٍ ﴿54﴾**

Have been given	أَوْتُوا	Those who	الَّذِينَ	And that know	وَلِيَعْلَمَ
(is) the truth	الْحَقُّ	That it (this Quran)	أَنَّهُ	Knowledge	الْعِلْمَ
So that they may believe	فَيُؤْمِنُوا	Your Lord	رَبِّكَ	From	مِنْ
To it	لَهُ	And may submit	فَتُخْبِتَ	In it	بِهِ
Allah	اللَّهُ	And verily	وَإِنَّ	Their hearts	قُلُوبُهُمْ ۖ
Believe	آمَنُوا	(of) those who	الَّذِينَ	(is) the Guide	لَهَادٍ

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Straight

مُسْتَقِيمٍ

The Path

صِرَاطٍ

To

إِلَى

Translit	<i>WaliyaAAlama allatheena ootoo alAAilma annahu alhaqqu min rabbika fayuminoo bihi fatukhbita lahu quloobuhum wainna Allaha lahadi allatheena amanoo ila siratin mustaqueemin</i>
AhmedAli	اور تاکہ علم والے اسے تیرے رب کی طرف سے حق صحیح کرایاں لے آئیں پھر ان کے دل اس کے لیے بھک جائیں اور بیشک اللہ ایمان داروں کو سیدھے راستے کی طرف بدایت کرنے والا ہے
Jalandhry	اور یہ بھی غرض ہے کہ جن لوگوں کو علم عطا ہوا ہے وہ جان لیں کہ وہ (یعنی وحی) تمہارے پروردگار کی طرف سے حق ہے تو وہ اس پر ایمان لائیں اور ان کے دل خدا کے آگے ماجزی کریں۔ اور جو لوگ ایمان لائے میں خدا ان کو سیدھے رستے کی طرف بدایت کرتا ہے
YusufAli	And that those on whom knowledge has been bestowed may learn that the (Qur'an) is the Truth from thy Lord, and that they may believe therein, and their hearts may be made humbly (open) to it: for verily Allah is the Guide of those who believe to the Straight Way.
M.Khan	And that those who have been given knowledge may know that it (this Qur'ân) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allâh is the Guide of those who believe, to the Straight Path.
Pickthal	And that those who have been given knowledge may know that it is the truth from thy Lord, so that they may believe therein and their hearts may submit humbly unto Him. Lo! Allah verily is guiding those who believe unto a right path.
Shakir	And that those who have been given the knowledge may know that it is the truth from your Lord, so they may believe in it and their hearts may be lowly before it; and most surely Allah is the Guide of those who believe into a right path.

وَلَا يَرَأُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّىٰ تَأْتِيهِمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيهِمْ عَذَابٌ يَوْمٍ عَقِيمٍ

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Disbelieved	كُفُّرُوا	Those who	الَّذِينَ	And will not cease	وَلَا يَرَأُ
About it (Quran)	مِنْهُ	Doubt	مِرْيَةٍ	(to be) in	فِي
The Hour	السَّاعَةُ	Comes to them	تَأْتِيهِمْ	Until	حَتَّىٰ
There comes to them	يَأْتِيهِمْ	Or	أَوْ	Suddenly	بَغْتَةً
Futile (after which there will be no night)	عَقِيمٍ	(of) a Day	يَوْمٍ	The torment	عَذَابٌ

Translit	<i>Wala yazalu allatheena kafaroo fee miryatin minhu hatta tatiyahumu alssAAatu baghtatan aw yatiyahum AAathabu yawmin AAaqeemin</i>
AhmedAli	اور منکر قرآن کی طرف سے ہمیشہ شک میں رہیں گے یہاں تک کہ قیامت یا ایک ان پر آمود و ہو یا مخنوں دن کا عذاب ان پر نازل ہو
Jalandhry	اور کافروں کی طرف سے شک میں رہیں گے یہاں تک کہ قیامت ان پر نامکام آجائے یا ایک نامبارک دن کا عذاب ان پر واقع ہو
YusufAli	Those who reject Faith will not cease to be in doubt concerning (Revelation) until the Hour (of Judgment) comes suddenly, upon them or there comes to them the Penalty of a Day of Disaster.
M.Khan	And those who disbelieved will not cease to be in doubt about it (this Qur'ân) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night (i.e. the Day of

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	Resurrection).
Pickthal	And those who disbelieve will not cease to be in doubt thereof until the Hour come upon them unawares, or there come unto them the doom of a disastrous day.
Shakir	And those who disbelieve shall not cease to be in doubt concerning it until the hour overtakes them suddenly, or there comes on them the chastisement of a destructive day.

الْمُلْكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ ۝ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ

﴿56﴾

(will be) for Allah	لِلَّهِ	On that Day	يَوْمَئِذٍ	The sovereignty	الْمُلْكُ
So those who	فَالَّذِينَ	Between them	بَيْنَهُمْ ۝	He will judge	يَحْكُمُ
Righteous good deeds	الصَّالِحَاتِ	And did	وَعَمِلُوا	Believed	آمَنُوا
(of) delight	النَّعِيمِ	Gardens	جَنَّاتِ	(will be) in	فِي

Translit	Almulku yawmaithin lillahi yahkumu baynahum faallatheena amanoo waAAamiloo alssalihati fee jannati alnnaAAeemi
AhmedAli	اس دن اللہ ہی کی حکومت ہوگی وہی ان میں فیصلہ کر لے گا پھر جو ایمان لائے اور اپنے کام کیے وہ نعمت کے باغوں میں ہوں گے
Jalandhry	اس روز بادشاہی غدایہ کی ہوگی۔ اور ان میں فیصلہ کردے گا تو لوگ ایمان لائے اور عمل نیک کرتے رہے وہ نعمت کے باغوں میں ہوں گے
YusufAli	On that Day the Dominion will be that of Allah: He will judge between them: so those who believe and work righteous deeds will be in Gardens of Delight.
M.Khan	The sovereignty on that Day will be that of Allâh (the one Who has no partners). He will judge between them. So those who believed (in the Oneness of Allâh Islâmic Monotheism) and did righteous good deeds will be in Gardens of delight (Paradise).
Pickthal	The Sovereignty on that day will be Allah's, He will judge between them. Then those who believed and did good works will be in Gardens of Delight,
Shakir	The kingdom on that day shall be Allah's; He will judge between them; so those who believe and do good will be in gardens of bliss.

﴿57﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ

And denied	وَكَذَّبُوا	Disbelieved	كَفَرُوا	And those who	وَالَّذِينَ
For them (will be)	لَهُمْ	(those)	فَأُولَئِكَ	Our Verses	بِآيَاتِنَا
		Humiliating	مُهِينٌ	A torment	عَذَابٌ

Translit	Waallatheena kafaroo wakathhaboo biayatina faolaika lahum AAathabun muheenun
AhmedAli	اور جو منکر ہوئے اور ہماری آئینوں کو بھٹلایا سوانکے لیے ذات کا عذاب ہے
Jalandhry	اور جو کافر ہوئے اور ہماری آئینوں کو بھٹلاتے رہے ان کے لئے ذلیل کرنے والا عذاب ہوگا
YusufAli	And for those who reject Faith and deny Our Signs, there will be a humiliating Punishment.
M.Khan	And those who disbelieved and belied Our Verses (of this Qur'an), for them will be a humiliating torment (in

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	Hell).
Pickthal	While those who disbelieved and denied Our revelations, for them will be a shameful doom.
Shakir	And (as for) those who disbelieve in and reject Our communications, these it is who shall have a disgraceful chastisement.

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتْلُوا أَوْ مَاتُوا لَيْرِزُقَنَهُمُ اللَّهُ رِزْقًا حَسَنًا ۝ وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ ﴿58﴾

In	فِي	Emigrated	هَاجَرُوا	And those who	وَالَّذِينَ
Then (after that)	ثُمَّ	(of) Allah	الَّهُ	The Cause	سَبِيل
Died	مَاتُوا	Or	أَوْ	They were killed	قُتْلُوا
Provision	رِزْقًا	Allah	الَّهُ	Surely wil provide for them	لَيْرِزُقَنَهُم
Allah	الَّهُ	And verily	وَإِنَّ	Good	حَسَنًا ۝
Of those who provide sustenance	الرَّازِقِينَ	(is) Best	خَيْرٌ	It is He who indeed	لَهُوَ

Translit	Waallatheena hajaroо fee sabeeли Allahi thumma qutiloo aw matoo layarzuqannahu mu Allahu rizqan hasanan wainna Allaha lahuwa khayru alrraziqeena
AhmedAli	اور جنہوں نے اللہ کی راہ میں بھرت کی پھر قتل کیے گئے یا مر گئے البتہ انہیں اللہ اپنے رزق دے گا اور بے شک اللہ سب سے بہتر رزق دینے والا ہے
Jalandhry	اور جن لوگوں نے خدا کی راہ میں بھرت کی پھر مارے گئے یا مر گئے۔ ان کو نہاداچھی روزی دے گا۔ اور بے شک خدا سب سے بہتر رزق دینے والا ہے
YusufAli	Those who leave their homes in the cause of Allah, and are then slain or die— on them will Allah bestow, verily a goodly Provision: truly Allah is He Who bestows the best Provision.
M.Khan	Those who emigrated in the Cause of Allâh and after that were killed or died, surely, Allâh will provide a good provision for them. And verily, it is Allâh Who indeed is the Best of those who make provision.
Pickthal	Those who fled their homes for the cause of Allah and then were slain or died, Allah verily will provide for them a good provision. Lo! Allah, He verily is Best of all who make provision.
Shakir	And (as for) those who fly in Allah's way and are then slain or die, Allah will most certainly grant them a goodly sustenance, and most surely Allah is the best Giver of sustenance.

لَيْدِخَلَنَّهُمْ مُدْخَلاً يَرْضَوْنَهُ ۝ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿59﴾

With which they shall be well pleased	بِرْضَوْنَهُ ۝	An entrance	مُدْخَلاً	Truly He will make them enter	لَيْدِخَلَنَّهُمْ
(is) indeed all-Knowing	لَعِلِيمٌ	Allah	الَّهُ	And verily	وَإِنَّ
				Most forbearing	حَلِيمٌ

Translit	Layudkhilannahum mudkhalan yardawnahu wainna Allaha laAAaleemun haleemun
AhmedAli	البَيْتُ اَنْهِيَنَّ اِلَيْهِ بَعْضُ الْمُسْلِمِينَ گے اور بیشک اللہ جانے والا بردبار ہے
Jalandhry	وہ ان کو ایسے مقام میں داخل کرے گا جسے وہ پسند کریں گے۔ اور خدا تو جانے والا (اور) بردبار ہے

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YusufAli	Verily He will admit them to a place with which they shall be well pleased: for Allah is All-Knowing, Most Forbearing.
M.Khan	Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allâh indeed is All-Knowing, Most Forbearing.
Pickthal	Assuredly He will cause them to enter by an entry that they will love. Lo! Allah verily is Knower, Indulgent.
Shakir	He will certainly cause them to enter a place of entrance which they shall be well pleased with, and most surely Allah is Knowing, Forbearing.

﴿ ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عَوَقَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيْنَصْرَنَّهُ اللَّهُ ۝ إِنَّ اللَّهَ لَعَفُوٌ غَفُورٌ ﴾

﴿ 60 ﴾

Has retaliated	عَاقَبٌ	And whoever	وَمَنْ	That is so	ذَلِكَ
He was made to suffer	عُوقِبٌ	(of) that which	مَا	With the like	بِمِثْلِ
He has again been wronged	بُغِيَ	Then	ثُمَّ	(With it)	بِهِ
Allah	الَّهُ ۝	Will surely help him	لَيْنَصْرَنَّهُ	(against him)	عَلَيْهِ
(is) Oft-Pardoning	لَعْفُوٌ	Allah	الَّهُ	Verily	إِنَّ
				Oft-Forgiving	غَفُورٌ

Translit	Thalika waman AAaqaba bimithli ma AAooqiba bihi thumma bughiya AAalayhi layansurannahu Allahu inna Allaha laAAafuwun ghafoorun
AhmedAli	بات یہ ہے اور جس نے اسی قدر بدله لیا جس قدر اسے تکلیف دی گئی تھی پھر اس پر زیادتی کی گئی تو اس محدود اس کی مدد کر کے گا بے شک اس کو دو گز کرنے والا معاف کرنے والا ہے
Jalandhry	یہ (بات خدا کے ہاں تمہرے پلکی ہے) اور جو شخص (کسی کو) اتنی ہی ایزادے بتتی ایذا اس کو دی گئی پھر اس شخص پر زیادتی کی جائے تو خدا اس کی مدد کر کے گا۔ بے شک خدا معاف کرنے والا اور بخشنے والا ہے
YusufAli	That (is so). And if one has retaliated to no greater extent than the injury he received and is again set upon inordinately, Allah will help him: for Allah is One that blots out (sins) and forgives (again and again).
M.Khan	That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allâh will surely help him. Verily! Allâh indeed is Oft-Pardoning, Oft-Forgiving.
Pickthal	That (is so). And whoso hath retaliated with the like of that which he was made to suffer and then hath (again) been wronged, Allah will succour him. Lo! Allah verily is Mild, Forgiving.
Shakir	That (shall be so); and he who retaliates with the like of that with which he has been afflicted and he has been oppressed, Allah will most certainly aid him; most surely Allah is Pardoning, Forgiving.

﴿ ذَلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي الَّلَيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴾ 61

Allah	الَّهُ	Because	بِأَنَّ	That (is)	ذَلِكَ
Into	فِي	The night	الَّلَيْلِ	Merges	يُولِجُ
The day	النَّهَارَ	And merges	وَيُولِجُ	The day	النَّهَارَ

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And verily	وَأَنْ	The night	اللَّيْلِ	Into	فِي
All-Seer	بَصِيرٌ	(is) All-Hearer	سَمِيعٌ	Allah	اللَّهُ

Translit	Thalika bianna Allaha yooliju allayla fee alnnahari wayooliju alnnahara fee allayli waanna Allaha sameeAAun baseerun
AhmedAli	وہ اس لیے کہ اللہ رات کو دن میں اور دن کورات میں داخل کیا کرتا ہے اور بے شک اللہ سمنے والا دیکھنے والا ہے
Jalandhry	یہ اس لئے کہ ندرات کو دن میں داخل کر دیتا ہے اور دن کورات میں داخل کرتا ہے۔ اور غدا تو سمنے والا دیکھنے والا ہے
YusufAli	That is because Allah merges Night into Day and He merges Day into Night, and verily it is Allah Who hears and sees (all things).
M.Khan	That is because Allâh merges the night into the day, and He merges the day into the night. And verily, Allâh is All-Hearer, All-Seer.
Pickthal	That is because Allah maketh the night to pass into the day and maketh the day to pass into the night, and because Allah is Hearer, Seer.
Shakir	That is because Allah causes the night to enter into the day and causes the day to enter into the night, and because Allah is Hearing, Seeing.

ذِلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ

﴿62﴾

Allah	اللَّهُ	Because	بِأَنَّ	That (is)	ذِلِكَ
And that	وَأَنْ	(is) the truth	الْحَقُّ	He	هُوَ
Besides Him	مِنْ دُونِهِ	They invoke	يَدْعُونَ	What	مَا
And that	وَأَنْ	Falsehood	الْبَاطِلُ	It is	هُوَ
(is) the Most High	الْعَلِيُّ	He	هُوَ	Allah	اللَّهُ
				And Most Great	الْكَبِيرُ

Translit	Thalika bianna Allaha huwa alhaqqu waanna ma yadAAoona min doonihi huwa albatilu waanna Allaha huwa alAAaliyyu alkabeeru
AhmedAli	یہ اس لیے کہ حق اللہ ہی کی ہستی ہے اور جنہیں اس کے سوا پاکارتے میں باطل میں اور بے شک اللہ ہی بلند مرتبہ برائی والا ہے
Jalandhry	یہ اس لئے کہ ندراتی برحق ہے اور جس پیز کو (کافر) ندا کے سوا پاکارتے میں وہ باطل ہے اور اس لئے غارقین الشان اور بڑا ہے
YusufAli	That is because Allah— He is the Reality: and those besides Him whom they invoke they are but vain Falsehood: verily Allah is He, Most High Most Great.
M.Khan	That is because Allâh— He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood) And verily, Allâh— He is the Most High, the Most Great.
Pickthal	That is because Allah, He is the True, and that whereon they call instead of Him, it is the false, and because Allah, He is the High, the Great.
Shakir	That is because Allah is the Truth, and that what they call upon besides Him-- that is the falsehood, and because Allah is the High, the Great.

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﴿ أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَةً ۖ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴾ 63

That	أَنْ	See you	تَرَ	Do not	أَلَمْ
From	مِنْ	Sends down	أَنْزَلَ	Allah	اللَّهُ
And becomes	فَتُصْبِحُ	Water (rain)	مَاءً	The sky	السَّمَاءُ
Verily	إِنْ	Green	مُخْضَرَةً ۖ	The earth	الْأَرْضُ
(and) Well-Acquainted	خَبِيرٌ	(is) Most kind	لَطِيفٌ	Allah	اللَّهُ

Translit	Alam tara anna Allaha anzala mina alssamai maan fatusbihu alardu mukhdarratan inna Allaha lateefun khabeerun
AhmedAli	کیا تو نے نہیں دیکھا کہ اللہ نے آسمان سے پانی نازل کیا پھر زمین سرسبز ہو جاتی ہے بے شک اللہ مہربان خبردار ہے
Jalandyry	کیا تم نہیں دیکھتے کہ خدا آسمان سے مینہ بر سرتا ہے تو زمین سرسبز ہو جاتی ہے۔ بے شک خدا بریک ہیں اور خبردار ہے
YusufAli	Seest thou not that Allah sends down rain from the sky, and forthwith the earth becomes clothed with green? For Allah is He Who understands the finest mysteries, and is well-acquainted (with them).
M.Khan	See you not that Allâh sends down water (rain) from the sky, and then the earth becomes green? Verily, Allâh is the Most Kind and Courteous, Well-Acquainted with all things.
Pickthal	Seest thou not how Allah sendeth down water from the sky and then the earth becometh green upon the morrow? Lo! Allah is Subtile, Aware.
Shakir	Do you not see that Allah sends down water from the cloud so the earth becomes green? Surely Allah is Benignant, Aware.

﴿ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَمِيدُ ﴾ 64

(is) in	فِي	What	مَا	To Him (belongs)	لَهُ
(is) in	فِي	And what	وَمَا	The heavens	السَّمَاوَاتِ
Allah	اللَّهُ	And verily	وَإِنْ	The earth	الْأَرْضِ ۖ
Worthy of all Praise	الْحَمِيدُ	(is) rich (free of all wants)	الْغَنِيُّ	He	لَهُوَ

Translit	Lahu ma fee alssamawati wama fee alardi wainna Allaha lahuwa alghaniyyu alhameedu
AhmedAli	جو کچھ آسمانوں اور زمین میں ہے سب اسی کا ہے اور بے شک اللہ وہی بے نیاز قابل تعریف ہے
Jalandyry	جو کچھ آسمانوں میں ہے اسی کا ہے۔ اور بے شک خدا بے نیاز اور قابل شناش ہے۔
YusufAli	To Him belongs all that is in the heavens and on earth: for verily Allah— He is Free of all wants, Worthy of all praise.
M.Khan	To Him belongs all that is in the heavens and all that is on the earth. And verily,— Allâh He is Rich (Free of all needs), Worthy of all praise.
Pickthal	Unto Him belongeth all that is in the heavens and all that is in the earth. Lo! Allah, He verily is the Absolute, the Owner of Praise.
Shakir	His is whatsoever is in the heavens and whatsoever is in the earth; and most surely Allah is the Self-sufficient,

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the Praised.

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ۖ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴿٦٥﴾

That	أَنْ	See you	تَرَ	Do not	أَلَمْ
To you	لَكُمْ	Has subjected	سَخَّرَ	Allah	اللَّهُ
The earth	الْأَرْضِ	(is) on	فِي	What	مَا
Through	فِي	That sail	تَجْرِي	And the ships	وَالْفُلْكَ
And He withholds	وَيُمْسِكُ	By His Command	بِأَمْرِهِ	The sea	الْبَحْرِ
It fall	تَقَعَ	Lest	أَنْ	The heaven	السَّمَاءَ
Except	إِلَّا	The earth	الْأَرْضِ	On	عَلَىٰ
Allah	اللَّهُ	Verily	إِنَّ	By His Leave	بِإِذْنِهِ ۚ
Most Merciful	رَّحِيمٌ	(is) full of kindness	لَرَءُوفٌ	For mankind	بِالنَّاسِ

Translit	Alam tara anna Allaha sakhhara lakum ma fee alardi waalfullka tajree fee albahri biamrihi wayumsiku alssamaa an taqaAAa AAala alardi illa biithnihi inna Allaha bialnnasi laraoofun raheemun
AhmedAli	کیا تم نے نہیں دیکھا کہ اللہ نے زمین کی سب چیزوں اور کشتوں کو تمہارے تابع کر دیا ہے جو دنیا میں اس کے حکم سے چلتی میں اور آسمان کو زمین پر گرنے سے تھامے ہوئے ہے مگر اس کے حکم سے بے شک اللہ لوگوں پر نرمی کرنے والا نہیت رحم کرنے والا ہے
Jalandhry	کیا تم نہیں دیکھتے کہ جتنی چیزوں زمین میں میں (سب) خدا نے تمہارے زیر فرمان کر رکھی میں اور کشتوں (بھی) جو اسی کے حکم سے دریا میں چلتی میں۔ اور وہ آسمان کو تھامے رہتا ہے کہ زمین پر (نہ) گزپے مگر اس کے حکم سے۔ بے شک غدالوگوں پر نہایت شفقت کرنے والا مریبان ہے
YusufAli	Seest thou not that Allah has made subject to you (men) all that is on the earth, and the ships that sail through the sea by His command? He withholds the sky (rain) from falling on the earth except by His leave: for Allah is Most Kind and Most Merciful to man.
M.Khan	See you not that Allâh has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allâh is, for mankind, full of Kindness, Most Merciful.
Pickthal	Hast thou not seen how Allah hath made all that is in the earth subservient unto you? And the ship runneth upon the sea by His command, and He holdeth back the heaven from falling on the earth unless by His leave. Lo! Allah is, for mankind, Full of Pity, Merciful.
Shakir	Do you not see that Allah has made subservient to you whatsoever is in the earth and the ships running in the sea by His command? And He withholds the heaven from falling on the earth except with His permission; most surely Allah is Compassionate, Merciful to men.

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمْتِكُمْ ثُمَّ يُحْيِكُمْ ۖ إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿٦٦﴾

Gave you life	أَحْيَاكُمْ	Who	الَّذِي	And (it is) He	وَهُوَ
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Then	ثُمَّ	He will cause you to die	يُمِيشْكُمْ	Then	ثُمَّ
Man	الإِنْسَانَ	Verily	إِنَّ	He will again give you life	يُحِيقُّمْ
				(is) an ingrate	لَكْفُورٌ

Translit	<i>Wahuwa allathee ahyakum thumma yumeetukum thumma yuhyeekum inna alinsana lakafoorun</i>
AhmedAli	اور وہ وہی ہے جس نے تمیں زندہ کیا پھر تمیں مارے گا پھر تمیں زندہ کرے گا بے شک انسان البیتہ بڑا ہی ناٹکرا ہے
Jalandhry	اور وہی تو ہے جس نے تم کو حیات بخشی۔ پھر تم کو مارتا ہے۔ پھر تمیں زندہ بھی کرے گا۔ اور انسان تو بڑا شکر ہے
YusufAli	It is He Who gave you life, will cause you to die, and will again give you life: truly man is a most ungrateful creature!
M.Khan	It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection). Verily! man is indeed an ingrate.
Pickthal	And He it is Who gave you life, then He will cause you to die, and then will give you life (again). Lo! man is verily an ingrate.
Shakir	And He it is Who has brought you to life, then He will cause you to die, then bring you to life (again); most surely man is ungrateful.

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ ۖ فَلَا يُنَازِعُنَّكَ فِي الْأَمْرِ ۚ وَادْعُ إِلَى رَبِّكَ ۖ إِنَّكَ لَعَلَىٰ هُدًى مُسْتَقِيمٍ ۝ 67

We have ordained	جَعَلْنَا	Nation	أُمَّةٌ	For every	لِكُلِّ
Follow it	نَاسِكُوهُ ۖ	That they	هُمْ	Religious ceremonies	مَنْسَكًا
In	فِي	Let them dispute with you	يُنَازِعُنَّكَ	So not	فَلَا
To	إِلَىٰ	And invite (them)	وَادْعُ	The matter	الْأَمْرِ ۚ
(are) indeed on	لَعَلَىٰ	Verily you	إِنَّكَ	Your Lord	رَبِّكَ ۖ
		straight	مُسْتَقِيمٍ	Guidance	هُدًى

Translit	<i>Likulli ommatin jaAAalna mansakan hum nasikoohu fala yunaziAAunnaka fee alamri waodAAu ila rabbika innaka laAAala hudan mustaqeemin</i>
AhmedAli	ہم نے ہر قوم کے لیے ایک دستور مقرر کر دیا ہے جس پر وہ چلتے میں پھر انہیں تم سارے ساتھ اس معاملہ میں جھگڑنا نہ چاہیے اور اپنے رب کی طرف بلا بے شک تو البتہ سیدھے راستے پر ہے
Jalandhry	ہم نے ہر ایک امت کے لئے ایک شریعت مقرر کر دی ہے جس پر وہ چلتے میں تو یہ لوگ تم سے اس امر میں جھگڑا نہ کریں اور تم (لوگوں کو) اپنے پروردگار کی طرف بلاتے رہو۔ بے شک تم سیدھے راستے پر ہو
YusufAli	To every People have we appointed rites and ceremonies which they must follow: let them not then dispute with thee on the matter, but do thou invite (them) to thy Lord: for thou art assuredly on the Right Way.
M.Khan	For every nation We have ordained religious ceremonies [e.g. slaughtering of the cattle during the three days of stay at Mina (Makkah) during the Hajj (pilgrimage)] which they must follow; so let them (the pagans) not

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	dispute with you on the matter (i.e. to eat of the cattle which you slaughter, and not to eat of cattle which Allâh kills by its natural death), but invite them to your Lord. Verily! You (O Muhammad SAW) indeed are on the (true) straight guidance. (i.e. the true religion of Islâmic Monotheism).
Pickthal	Unto each nation have We given sacred rites which they are to perform; so let them not dispute with thee of the matter, but summon thou unto thy Lord. Lo! thou indeed followest right guidance.
Shakir	To every nation We appointed acts of devotion which they observe, therefore they should not dispute with you about the matter and call to your Lord; most surely you are on a right way.

﴿68﴾ وَإِنْ جَادُوكُ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ

Then say	فَقُلِ	They argue with you	جَادُوكُ	And if	وَإِنْ
Of what	بِمَا	Knows best	أَعْلَمُ	Allah	اللَّهُ
				You do	تَعْمَلُونَ

Translit	Wain jadalooka faquli Allahu aAlamu bima taAmaloona
AhmedAli	اور اگر تجھ سے بھگڑا کریں تو کہ دے اللہ ہبھتر جانتا ہے جو تم کرتے ہو
Jalandhry	اور اگر یہ تم سے بھگڑا کریں تو کہ دو کہ جو عل تم کرتے ہو خدا ان سے خوب واقف ہے
YusufAli	If they do wrangle with thee, say "Allah knows best what it is ye are doing."
M.Khan	And if they argue with you (as regards the slaughtering of the sacrifices), say;"Allâh knows best of what you do.
Pickthal	And if they wrangle with thee, say: Allah is best aware of what ye do.
Shakir	And if they contend with you, say: Allah best knows what you do.

﴿69﴾ اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

Between you	بَيْنَكُمْ	Will judge	يَحْكُمُ	Allah	اللَّهُ
About what	فِيمَا	(of) Resurrection	الْقِيَامَةِ	(on) the Day	يَوْمَ
To differ	تَخْتَلِفُونَ	In it	فِيهِ	You used	كُنْتُمْ

Translit	Allahu yahkumu baynakum yawma alqiyamati feema kuntum feehi takhtalifoona
AhmedAli	اللہ قیامت کے دن تمہارے درمیان فیصلہ کرے گا جس چیز میں تم اختلاف کرتے تھے
Jalandhry	جن باقیوں میں تم اختلاف کرتے ہو نہ اتم میں قیامت کے روزان کا فیصلہ کر دے گا
YusufAli	"Allah will judge between you on the Day of Judgment concerning the matters in which ye differ."
M.Khan	"Allâh will judge between you on the Day of Resurrection about that wherein you used to differ."
Pickthal	Allah will judge between you on the Day of Resurrection concerning that wherein ye used to differ.
Shakir	Allah will judge between you on the day of resurrection respecting that in which you differ.

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أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ ۝ إِنَّ ذَلِكَ فِي كِتَابٍ ۝ إِنَّ ذَلِكَ عَلَى اللَّهِ

يَسِيرٌ ۝ 70 ۝

That	أَنْ	Know you	تَعْلَمْ	Do not	أَلَمْ
What	مَا	Knows	يَعْلَمْ	Allah	اللَّهُ
And the earth	وَالْأَرْضِ ۝	The heaven	السَّمَاءِ	(is) in	فِي
In	فِي	That (is)	ذَلِكَ	Verily	إِنَّ
That (is)	ذَلِكَ	Verily	إِنَّ	A Book	كِتَابٍ ۝
Easy	يَسِيرٌ	Allah	اللَّهِ	For	عَلَى

Translit	Alam taAAAlam anna Allaha yaAAAlamu ma fee alssamai waalardi inna thalika fee kitabin inna thalika AAala Allaahi yaseerun
AhmedAli	کیا تجھے معلوم نہیں کہ اللہ جانتا ہے جو کچھ آسمان اور زمین میں ہے یہ سب کتاب میں لکھا ہوا ہے یہ اللہ پر آسان ہے
Jalandhry	کیا تم نہیں جانتے کہ جو کچھ آسمان اور زمین میں ہے خدا اس کو جانتا ہے۔ یہ (سب کچھ) کتاب میں (لکھا ہوا) ہے۔ بے شک یہ سب خدا کو آسان ہے
YusufAli	Knowest thou not that Allah knows all that is in heaven and on earth? Indeed it is all in a record and that is easy for Allah.
M.Khan	Know you not that Allâh knows all that is in heaven and on earth? Verily, it is (all) in the Book (Al-Lauh al-Mahfûz). Verily! that is easy for Allâh.
Pickthal	Hast thou not known that Allah knoweth all that is in the heaven and the earth? Lo! it is in a record. Lo! that is easy for Allah.
Shakir	Do you not know that Allah knows what is in the heaven and the earth? Surely this is in a book; surely this is easy to Allah.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ ۝ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ

﴿71﴾

Allah	اللَّهُ	Besides	مِنْ دُونِ	And they worship	وَيَعْبُدُونَ
He has sent	يُنَزِّلْ	Not	لَمْ	What	مَا
And what	وَمَا	An authority	سُلْطَانًا	For it	بِهِ
About it	بِهِ	They have	لَهُمْ	Not	لَيْسَ
For the wrong-doers	لِلظَّالِمِينَ	And (there is) not	وَمَا	Knowledge	عِلْمٌ ۝
		Helper	نَصِيرٍ	Any	مِنْ

Translit	WayaAbudoona min dooni Allahi ma lam yunazzil bihi sultanan wama laysa lahum bihi AAilmun wama lilththalimeena min naseerin
AhmedAli	اور اللہ کے سوالیسی چیزوں پر بحث میں جس پر اس نے کوئی سند نہیں اتاری اور نہ انکے پاس کوئی اس کا علم ہے اور قائموں کا کوئی مددگار نہ ہوگا

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Jalandhry	اور (یہ لوگ) نما کے سوا یہی چیزوں کی عبادت کرتے ہیں جن کی اس نے کوئی سند نازل نہیں فرمائی اور نہ ان کے پاس اس کی کوئی دلیل ہے۔ اور غالباً کا کوئی بھی مددگار نہیں ہوگا
YusufAli	Yet they worship, besides Allah, things for which no authority has been sent down to them, and of which they have (really) no knowledge: for those that do wrong there is no helper.
M.Khan	And they worship besides Allâh others for which He has sent down no authority, and of which they have no knowledge and for the Zâlimûn (wrong-doers, polytheists and disbelievers in the Oneness of Allâh) there is no helper.
Pickthal	And they worship instead of Allah that for which He hath sent down no warrant, and that whereof they have no knowledge. For evil-doers there is no helper.
Shakir	And they serve besides Allah that for which He has not sent any authority, and that of which they have no knowledge; and for the unjust there shall be no helper.

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرُ ۖ يَكَادُونَ يَسْطُونَ
بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا ۖ قُلْ أَفَأَنْبَيْكُمْ بِشَرٍّ مِّنْ ذُلِّكُمْ ۖ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا
﴿ وَبِشْرَ الصَّيْرُ ﴾ 72

To them	عَلَيْهِمْ	Are recited	تُشَلَّى	And when	وَإِذَا
You will know	تَعْرِفُ	Clear	بَيِّنَاتٍ	Our Verses	آيَاتُنَا
(of) those who	الَّذِينَ	The faces	وُجُوهٍ	On	فِي
They are nearly ready	يَكَادُونَ	Denial	الْمُنْكَرُ ۖ	Disbelieve	كَفَرُوا
Recite	يَتْلُونَ	Those who	بِالَّذِينَ	To attack with violence	يَسْطُونَ
Say	قُلْ	Our Verses	آيَاتِنَا ۖ	To them	عَلَيْهِمْ
Than	مِنْ	(of) Something worse	بِشَرٍّ	Shall I tell you	أَفَأَنْبَيْكُمْ
Has promised	وَعَدَهَا	The Fire	النَّارُ	That	ذُلِّكُمْ ۖ
Disbelieved	كَفَرُوا ۖ	(to those) who	الَّذِينَ	Allah	اللَّهُ
		That destination	الْمَصِيرُ	And worst indeed is	وَبِشْرَ

Translit	Waitha tutla AAalayhim ayatuna bayyinatin taAArifu fee wujohi allatheena kafaroo almunkara yakadoona yastoona biallatheena yatloona AAalayhim ayatina qul afaonabbiokum bisharrin min thalikum alnaru waAAadaha Allahu allatheena kafaroo wabiswa almaseeru
AhmedAli	اور جب انہیں ہماری کھلی کھلی آئیں پڑھ کر سنائی جائیں تو تم منکروں کے چہوں میں ناراضگی دیکھو گے قریب ہوتے ہیں کہ جو لوگ انہیں ہماری آئیں پڑھ کر سناتے ہیں ان پر حملہ کر دیں کہ دوکیا میں تمہیں اس سے بھی بدتر بات بتاؤں آگلے ہے کہ جس کا اللہ نے منکروں سے وعدہ کیا ہے اور وہ بری جگہ ہے
Jalandhry	اور جب ان کو ہماری آئیں پڑھ کر سناتے ہیں تو (ان کی شکل بگڑ جاتی ہے اور) تم ان کے چہوں میں صاف طور پر ناخوشی (کے آثار) دیکھتے ہو۔ قریب ہوتے ہیں کہ جو لوگ ان کو ہماری آئیں پڑھ کر سناتے ہیں ان پر حملہ کر دیں۔ کہہ دو کہ میں تم کو اس سے بھی بری چیز بتاؤں؟ وہ دوزخ کی آگلے ہے۔ جس کا خدا نے

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	کافروں سے وعدہ کیا ہے۔ اور وہ براٹھکانا ہے
YusufAli	When Our Clear Signs are rehearsed to them, thou wilt notice a denial on the faces of the Unbelievers! They nearly attack with violence those who rehearse Our Signs to them. Say "Shall I tell you of something (far) worse than these Signs? It is the Fire (of Hell)! Allah has promised it to the Unbelievers! And evil is that destination!"
M.Khan	And when Our Clear Verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allāh has promised to those who disbelieved, and worst indeed is that destination!"
Pickthal	And when Our revelations are recited unto them, thou knowest the denial in the faces of those who disbelieve; they all but attack those who recite Our revelations unto them. Say: Shall I proclaim unto you worse than that? The Fire! Allah hath promised it for those who disbelieve. A hapless journey's end!
Shakir	And when Our clear communications are recited to them you will find denial on the faces of those who disbelieve; they almost spring upon those who recite to them Our communications. Say: Shall I inform you of what is worse than this? The fire; Allah has promised it to those who disbelieve; and how evil the resort!

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ ۝ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوِ
إِحْتَمَمُوا لَهُ ۝ وَإِنْ يَسْلُبُهُمُ الْذُبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ۝ ضَعْفَ الْطَّالِبِ وَالْمَطْلُوبِ

﴿73﴾

Has been coined	ضُرِبَ	Mankind	النَّاسُ	O	يَا أَيُّهَا
To it	لَهُ ۝	So listen	فَاسْتَمِعُوا	A similitude	مَثَلٌ
You call on	تَدْعُونَ	Those whom	الَّذِينَ	Verily	إِنَّ
Can never	لَنْ	Allah	اللَّهِ	Besides	مِنْ دُونِ
Even though	وَلَوِ	A fly	ذُبَابًا	Create	يَخْلُقُوا
And if	وَإِنْ	For it	لَهُ ۝	They combine together	إِحْتَمَمُوا
A thing	شَيْئًا	The fly	الْذُبَابُ	Snatched away from them	يَسْلُبُهُمُ
From it (the fly)	مِنْهُ ۝	They would have power to release it	يَسْتَنْقِذُوهُ	Not	لَا
And the sought	وَالْمَطْلُوبُ	The seeker	الْطَّالِبُ	So weak are	ضَعْفَ

Translit	Ya ayyuha alnnasu duriba mathalun faistamiAAoo lahu inna allatheena tadAAoona min dooni Allahi lan yakhluqoo thubaban walawi ijatamaAAoo lahu wain yaslubuhumu alththubabu shayan la yastanqithoo hu minhu daAAufa alttalibu waalmatloobu
AhmedAli	اے لوگو! ایک مثال بیان کی جاتی ہے اسے کان گا کر سنو جنہیں تم اللہ کے سوا پکارتے ہو وہ ایک مکھی بھی نہیں بنا سکتے اگرچہ وہ سب اس کے لیے مجع جو جائیں اور اگر ان سے مکھی کوئی پیچھیں لے تو اسے مکھی سے چھڑا نہیں سکتے عابد اور معبد دونوں ہی عاجز ہیں
Jalandhry	لوگو! ایک مثال بیان کی جاتی ہے اسے غور سے سنو۔ کہ جن لوگوں کو تم غدا کے سوا پکارتے ہو وہ ایک مکھی بھی نہیں بنا سکتے اگرچہ اس کے لئے سب مجتمع جو جائیں اور اگر ان سے مکھی کوئی پیچے لے جائے تو اسے اس سے چھڑا نہیں سکتے۔ طالب اور مطلوب (یعنی عابد اور معبد دونوں) کئے گزرے ہیں

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YusufAli	O men! Here is a parable set forth! Listen to it! Those on whom besides Allah, ye call cannot create (even) a fly, if they all met together for the purpose! And if the fly should snatch away anything from them, they would have no power to release it from the fly: feeble are those who petition and those whom they petition!
M.Khan	O mankind! A similitude has been coined, so listen to it (carefully): Verily! those on whom you call besides Allâh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought.
Pickthal	O mankind! A similitude is coined, so pay ye heed to it: Lo! those on whom ye call beside Allah will never create a fly though they combine together for the purpose. And if the fly took something from them, they could not rescue it from it. So weak are (both) the seeker and the sought!
Shakir	O people! a parable is set forth, therefore listen to it: surely those whom you call upon besides Allah cannot create fly, though they should all gather for it, and should the fly snatch away anything from them, they could not take it back from i weak are the invoker and the invoked.

﴿ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۝ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ۝ 74﴾

Allah	اللَّهُ	They have estimated	قَدَرُوا	Not	مَا
Verily	إِنَّ	His Estimate	قَدْرِهِ	Rightfully	حَقَّ
All-Mighty	عَزِيزٌ	(is) All-Strong	لَقَوِيٌّ	Allah	اللَّهُ

Translit	Ma qadaroo Allaha haqqa qadrihi inna Allaha laqawiyyun AAazeezun
AhmedAli	انہوں نے الٰہ کی کچھ بھی قدر نہ کی لے شک الٰہ زور والا ناہ بے
Jalandry	ان لوگوں نے خدا کی قدر جیسی کرنی پائیئے تھی نہیں کی۔ کچھ شک نہیں کہ خدا زبردست اور غالب بے
YusufAli	No just estimate have they made of Allah: for Allah is He Who is strong and able to carry out His Will.
M.Khan	They have not estimated Allâh His Rightful Estimate; Verily, Allâh is All-Strong, All-Mighty.
Pickthal	They measure not Allah His rightful measure. Lo! Allah is Strong, Almighty.
Shakir	They have not estimated Allah with the estimation that i due to Him; most surely Allah is Strong, Mighty.

﴿ اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ ۝ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ۝ 75﴾

From	مِنْ	Chooses	يَصْطَفِي	Allah	اللَّهُ
And from	وَمِنْ	Messengers	رُسُلًا	Angels	الْمَلَائِكَةِ
Allah	اللَّهُ	Verily	إِنَّ	Men	النَّاسِ
		All-Seer	بَصِيرٌ	(is) All-Hearer	سَمِيعٌ

Translit	Allahu yastafee mina almalaikati rusulan wamina alnnasi inna Allaha sameeAAun baseerun
AhmedAli	فرشتوں اور آدمیوں میں سے الٰہ ہی پیغام پہنچانے کے لیے چن لیتا ہے بے شک الٰہ سنبھالنے والا دیکھنے والا ہے
Jalandry	خافر شتوں میں سے پیغام پہنچانے والے منتخب کر لیتا ہے اور انسانوں میں سے بھی۔ بے شک خدا من بننے والا (اور) دیکھنے والا ہے
YusufAli	Allah chooses Messengers from angels and from men: for Allah is He Who hears and sees (all things).
M.Khan	Allâh chooses Messengers from angels and from men. Verily, Allâh is All-Hearer, All-Seer.

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Pickthal	Allah chooseth from the angels messengers, and (also) from mankind. Lo! Allah is Hearer, Seer.
Shakir	Allah chooses messengers from among the angels and from among the men; surely Allah is Hearing, Seeing.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٦﴾

(is) before them	بَيْنَ أَيْدِيهِمْ	What	مَا	He Knows	يَعْلَمُ
And to	وَإِلَى	(is) behind them	خَلْفَهُمْ	And what	وَمَا
All matters	الْأُمُورُ	Return	تُرْجَعُ	Allah	اللَّهِ

Translit	YaAAAlamu ma bayna aydeehim wama khalfahum waila Allahi turjaAAu alomooru	
AhmedAli		وہ ان کے آگے اور پچھے حالات بانتا ہے اور سب کاموں کا مدار ایں ہے
Jalandhry		جن کے آگے ہے اور جن ان کے پیچے ہے وہ اس سے واقع ہے۔ اور سب کاموں کا رجوع نہایتی کی طرف ہے
YusufAli	He knows what is before them and what is behind them: and to Allah go back all questions (for decision).	
M.Khan	He knows what is before them, and what is behind them. And to Allāh return all matters (for decision).	
Pickthal	He knoweth all that is before them and all that is behind them, and unto Allah all things are returned.	
Shakir	He knows what is before them and what is behind them and to Allah are all affairs turned back.	

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكُعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعُلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾

Believe	آمُنُوا	Who	الَّذِينَ	O you	يَا أَيُّهَا
And worship	وَاعْبُدُوا	And prostrate yourselves	وَاسْجُدُوا	Bow down	ارْكُعُوا
Good	الْخَيْرَ	And do	وَافْعُلُوا	Your Lord	رَبَّكُمْ
		May be successful	لَعَلَّكُمْ تُفْلِحُونَ	That you	لَعَلَّكُمْ

Translit	Ya ayyuha allatheena amanoo irkaAAoo waosjudoo waoAbudoo rabbakum waifAAaloo alkhayra laAAallakum tuflihoonaa	
AhmedAli		اے ایمان والوکوں اور سجدہ کرو اور اپنے رب کی بنگلی کرو اور بھلائی کرو تاکہ تمہارا بھلا ہو
Jalandhry		مومنوار کوں کرتے اور سجدے کرتے اور اپنے پور دگار کی عبادت کرتے ہو اور نیک کام کرو تاکہ فلاح پاؤ
YusufAli	O ye who believe! Bow down, prostrate yourselves, and adore your Lord; and do good; that ye may prosper.	
M.Khan	O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.	
Pickthal	O ye who believe! Bow down and prostrate yourselves, and worship your Lord, and do good, that haply ye may prosper.	
Shakir	O you who believe! bow down and prostrate yourselves and serve your Lord, and do good that you may succeed.	

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وَجَاهِدُوا فِي اللَّهِ حَقَّ جَهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَةً أَيِّكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلٍ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَاقِمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَأُكُمْ

فِيْعَمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ 78

Allah's cause	اللَّهُ	In	فِي	And strive hard	وَجَاهِدُوا
He	هُوَ	Striving	جَهَادِهِ	Truthful	حَقَّ
Laid	جَعَلَ	And has not	وَمَا	Has chosen you	اجْتَبَاكُمْ
Religion	الدِّينِ	In	فِي	Upon you	عَلَيْكُمْ
(it is the) religion	مِلَةً	Hardship	حَرَجٍ	Any	مِنْ
(it is) He (Allah) Who has	هُوَ	Abraham	إِبْرَاهِيمَ	(of) your father	أَيِّكُمْ
before	مِنْ قَبْلٍ	Muslim	الْمُسْلِمِينَ	Named you	سَمَّاكُمْ
That may be	لِيَكُونَ	This	هُذَا	And in	وَفِي
Over you	عَلَيْكُمْ	A witness	شَهِيدًا	The Messenger	الرَّسُولُ
Over	عَلَى	Witnesses	شُهَدَاءَ	And you be	وَتَكُونُوا
Prayer	الصَّلَاةَ	So perform	فَاقِمُوا	Mankind	النَّاسِ
And hold fast	وَاعْتَصِمُوا	Zakat	الزَّكَاةَ	And give	وَآتُوا
Your Lord	مَوْلَأُكُمْ	He is	هُوَ	To Allah	بِاللَّهِ
And what an Excellent	وَنِعْمَ	Lord (Patron)	الْمَوْلَى	With an Excellent	فَنِعْمَ
				Helper	النَّصِيرُ

Translit	<p>Wajahidoo fee Allahi haqqa jihadihi huwa ijtabakum wama jaAAala AAalaykum fee alddeeni min harajin millata abeekum ibraheema huwa sammakumu almuslimeena min qablu wafee hatha liyakoona alrasool shaheedan AAalaykum watakoonoo shuhadaa AAala alnnasi faaqeemoo alssalata waatoo alzzakata waiAAtasimoo biAllahi huwa mawlakum faniAAma almwala waniAAma alnnaseeru</p>
AhmedAli	<p>اور الہ کی راہ میں کوشش کرو جیسا کوشش کرنے کا حق ہے اس نے تمیں پسند کیا ہے اور دین میں تم پر کسی طرح کی سختی نہیں کی تمارے باپ ابراہیم کا دین بے اسی نے تمارا نام پہلے سے مسلمان رکھا تھا اور اس قرآن میں بھی تاکہ رسول تم پر گواہ بنے اور تم لوگوں پر گواہ بونو پس نماز قائم کرو اور زکوہ دو اور الہ کو مضبوط ہو کر پکڑو ہی تمارا مولیٰ ہے پھر کیا ہی اچھا مولیٰ اور کیا ہی اچھا مددگار ہے</p>
Jalandhry	<p>اور خدا (کی راہ) میں جادو کرو جیسا جادو کرنے کا حق ہے۔ اس نے تم کو بگزیدہ کیا ہے اور تم پر دین کی (کسی بات) میں تنگی نہیں کی۔ (اور تمارے لئے) تمارے باپ ابراہیم کا دین (پسند کیا) اسی نے پہلے (یعنی پہلی کتابیوں میں) تمارا نام مسلمان رکھا تھا اور اس کتاب میں بھی (وہی نام رکھا ہے تو جادو کرو) تاکہ پہنچنے تمارے بارے میں شاہد ہوں۔ اور تم لوگوں کے مقابلے میں شاہد اور نماز پڑھو اور زکوہ دو اور غذا کے دین کی (رسی کو) پکڑے رہو۔ وہی تمارا دوست</p>

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سورة الحج

	بے۔ اور خوب دوست اور خوب مددگار ہے
YusufAli	And strive in His cause as ye ought to strive, (with sincerity and under discipline): He has chosen you and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims, both before and in this (Revelation); that the Messenger may be a witness for you, and ye be witnesses for mankind! So establish regular Prayer give regular Charity, and hold fast to Allah! He is your Protector— the— Best to protect and the Best to help!
M.Khan	And strive hard in Allâh's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islâmic Monotheism to mankind by inviting them to His religion, of Islâm), and has not laid upon you in religion any hardship, it is the religion of your father Ibrahim (Abraham) (Islâmic Monotheism). It is He (Allâh) Who has named you Muslims both before and in this (the Qur'ân), that the Messenger (Muhammad SAW) may be a witness over you and you be witness over mankind! So perform As-Salât (Iqamat-as-Salât), give Zakât and hold fast to Allâh [i.e. have confidence in Allâh, and depend upon Him in all your affairs] He is your Maula (Patron, Lord), what an Excellent Maula (Patron, Lord) and what an Excellent Helper!
Pickthal	And strive for Allah with the endeavour which is His right. He hath chosen you and hath not laid upon you in religion any hardship; the faith of your father Abraham (is yours). He hath named you Muslims of old time and in this (Scripture), that the messenger may be a witness against you, and that ye may be witnesses against mankind. So establish worship, pay the poor-due, and hold fast to Allah. He is your Protecting friend. A blessed Patron and a blessed Helper!
Shakir	And strive hard in (the way of) Allah, (such) a striving as is due to Him; He has chosen you and has not laid upon you an hardship in religion; the faith of your father Ibrahim; He named you Muslims before and in this, that the Messenger may be a bearer of witness to you, and you may be bearers of witness to the people; therefore keep up prayer and pay the poor-rate and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper!

